



**Key Issues and  
Challenges Faced by  
Transgender and Intersex  
Community in  
Khyber Pakhtunkhwa  
Pakistan**

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## **Acknowledgement:**

This study is undertaken with the dogged commitment of Blue Veins to bring the full extent of discrimination against transgender and gender non-conforming people living in Khyber Pakhtunkhwa (KP) to light.

Transgender community leaders made a major contribution to our thinking in developing the survey and field work, including Farzana Jan and Inaya Zarakhail, Arzu khan, Sanam, Chocolate and Trans Activist Qamar Naseem. All of these leaders made important suggestions in the development of the questionnaire and our data collection process.

We are thankful to all the team members for their valuable contribution and effort in making this study possible. Most importantly, we express our profound gratitude to the participants who took part in the study and provided with the material, for their bravery and courage to open up their hearts and speak up to make this study possible; and the many unsung transgender women, whose sweat and blood has provided the courage to fight for gender equality and justice.

## **Executive Summary:**

Transgender and intersex persons do not have the same level of rights as other Pakistanis and are routinely harassed, discriminated, and are subjected to violence simply for being transgender, living on the margins of the society as entertainers, beggars and sex workers. They face multiple levels of legal, institutional and societal discrimination. While, the Constitution of Pakistan protects all citizens by safeguarding their rights, dignity and status; these rights are not translated into laws and protection mechanisms at the state level with respect to vulnerable groups and specifically the transgender community.

Khyber Pakhtunkhwa is conservative tribal province of Pakistan where lives are controlled by tribal values and strict religious beliefs where deviation from both can result in life threatening situations. In Khyber Pakhtunkhwa there is a higher level of violence against the Transgender persons. They experience rejection, stigmatization, harassment and physical violence because they do not conform with prevailing gender norms. Denied official identity documents that reflect their preferred gender, they are cut off from work, denied basic public services, and faced with deeply engrained discrimination in the health and education sectors. These abuses are systematic but under-reported. The response, at both a national and international level, has been, almost without exception, inadequate because there are no state policies available to ensure the rights of the transgender persons.

Blue Veins conducted this study to investigate the vulnerabilities, challenges, and their consequences faced by the transgender communities. The research study has led to highlighting specific advocacy initiatives, which will help in awarding equal citizenship and dignity to the transgender community.

The research study had two phases; firstly a literature review was conducted and analyzed. Based on the analysis of the desk review findings, methodologies and tools were developed in the second phase to collect primary data to fill in the gaps.

Transgender and Intersex persons from seven districts of Khyber Pakhtunkhwa were reached for the survey included Peshawar, Nowshera, Swabi, Mardan, Charsadda, Bannu and Swat. 21 persons were selected as sample group from each district having total 150 Transgender and Intersex persons as sample size.

The current study lifts the curtain by projecting the clear picture of the transgender living condition in province. For several accounts the transgender and intersex community is the most vulnerable and socially isolated community which comes from a wide range of geographic and demographic backgrounds. Moreover, this study focuses on diverse factors of Transgender and Intersex people such as age, income, identity, sexual orientation, education, health, security, residency, livelihood, humanitarian response, legal aid and other violations. The Gender identity continues to be used as justifications for serious human rights violations. This particular study converges on Transgender people specially those who are visibly gender non-conforming, are more likely to experience violence in the home, on the street, and in all settings, which need service delivery like access to health, education, housing, livelihood and protection.

## Literature Review:

Transgenders -- referred to in South Asia as khwaja-seras in polite company, and hijras or khusras otherwise -- are biological males who take on female identities, choosing to publicly dress and behave like women. "Hijras" and "khwaja siras" both terms can be used interchangeably, with the latter being more popular in Pakistan. The transgender population has a long history in the subcontinent, serving as the caretakers of Mughal harems and making significant contributions to art, music, and poetry. Ancient legend has it that khwaja sera's prayers and curse are answered by God, bestowing them with the unique ability to bring good fortune and fertility. Most members of the Transgender subculture identify as "third-gender", and as being born with "a woman's soul". Some identify as women, and hence can be categorized as transgender women.

Many Transgender are associated with their feminine side from early childhood. They prefer playing with girls and dolls, and refuse to partake in what society considers boyish activities. This behavior of theirs is mocked at by the family and the society. They feel like girls as children, but are exposed to terms like "khusra" as they grow up, and eventually take up the transgender identity. Khwaja seras isolate themselves in self-sustaining, close-knit groups where a member leader, or guru (Elder/Guiding leader), adopts transgender children after they have been rejected or disowned by their parents at a young age. The terms associated with being transgender are derogatory, with very few respectable words existing in all languages spoken in Pakistan. All words, eventually, 'otherize' transgender individuals and create a sense of them being different from men and women both. This not only pushes them out of the gender binary but also grants indemnity to the cisgender male and female identity as the default normal.

As with changing times old traditions of toli and vadhai (Tradition of TG and intersex visiting people houses and greeting groom to-be or newborn baby) are dying out, the major source of income for most transgenders is dancing at weddings events. As income from dancing is seasonal, income from sex-work and begging confer sustainability to their overall revenue. Younger Transgender are considered more beautiful and hence choose dancing and sex-work as professions, while the older ones use begging and toli

professions, while the older ones use begging and toli to earn money. Sources of potential income reduce with increasing age, and as many trans-women don't save money, financial troubles increase quite significantly for older members of the community. Transgender individuals are often responsible for financially supporting their biological families.

Different study and survey reports share the approximate number of transgender 0.4 million, however some quote, 1.5 million and some quote 0.5 million. There are at least 45,000 transgender people in the province, and at least half a million nationwide. Although most live in the shadows, some are hired to dance at weddings and parties, where they are viewed as novelty acts and harbingers of good luck.

As sub-continent has experienced the British rule and under the 1860 penal code clause 377 introduced banning the homosexual relationships declaring "obscene acts and songs" a crime added up by clause 294. This clause of 377 penal code was the jolt when transgender community departed into isolation and faced social discrimination and stigma, it got worse when another comprehensive law against "hijras passed by appending them to criminal Tribes' Act 1871. The act made mandatory the registration, surveillance, and control of all eunuchs, defined as "persons of the male sex who admit themselves, or on medical inspection, clearly appear to be impotent". Branded by law, they were denied adoption of chelas(followers/youngers of guru) and further criminalized for their public appearances. Any eunuch so registered who appears, dressed or ornamented like a woman, in a public street or place, or in any other place, with the intention of being seen from a public street or place, or who dances or plays music, or takes part in any public exhibition, in any public street or place or for hire in a private house, may be arrested without warrant. Unfortunately these legal clauses still remain intact in Pakistan penal code till date especially the criminal Tribes' Act 1871 was re evoked in Ayub Khan's (president and field Marshal) era 1960 banning Transgender activities.

In 2007, Nepal's Supreme Court was the first in the region to recognize the third gender category. Pakistan's Supreme Court followed in 2009. In Bangladesh, the ability to identify as a third gender was achieved in 2013 when the government approved a proposal of the Ministry of Social Welfare.

In an April 2014 decision, India's Supreme Court for the first time recognized a third gender category, giving transgender individuals formal recognition, legal status, and protection under the law.

The transgender community in Pakistan has faced multiple levels of legal, institutional and societal discrimination. While, the Constitution of Pakistan protects all citizens by safeguarding their rights, dignity and status; these rights are not translated into laws and protection mechanisms at the state level with respect to vulnerable groups and specifically the transgender community.

Little progress is shown when the Supreme Court of Pakistan in 2009 passed a judgment, calling upon the authorities to provide "eunuchs" with third-gender ID cards and to include their names in electoral rolls so that they can take part in elections. All the provincial and federal government relevant departments were directed to ensure for extending opportunities of receiving education and government jobs too for transgender community. Consequently, NADRA began issuing ID cards to transgender community with the sex as male khawaja sira, female Khawaja sira or mukhannas. The meanings of these three new sexes are ambiguous and unclear. The first one grants the same legal status as males with similar share in property, the second similarly provides a status similar to that of women, while there is no legal clarity on the third. The card requirements also in some areas asked the Transgender to change their father's name with that of their guru's. Secondly, the third gender isn't recognized in the Kingdom of Saudi Arabia, as a result of which Transgenders with the third-gender identity cards are unable to perform Hajj and Umrah. These issues have resulted in many Transgender choosing not to get the cards. The Supreme Court judgment doesn't grant social security, welfare and protection of human rights to intersex. As a result many feel that the judgment has not produced positive results and just scratched the surface of a very major problem.

During the elections of 2013, the first transgender who ran for office but it was the Mohammad Aslam who generated a huge following in Abbottabad for her singing and dancing, was urged by the community (Khwaja sara and non-Khwaja sara alike) to contest national elections in 1990 as an independent candidate, against the prevalent feudal politics and conservative moral values of the KP Province.

Although by profession an ordinary waiter, she bypassed the usual limitations placed on her gender and class and ran her political office from a ramshackle room that a local supporter had donated. While she did not win a seat, she sufficiently threatened the local political mafia and stirred political momentum among other hijras. The sex disaggregated voters' data released by the election authorities was quiet on participation of the transgender as voters though several transgender candidates ran in Pakistan's 2013 general election.

With countless documentaries and movies, like Shoab Mansoor's *Bol* and Sharmeen Obaid-Chinoy's *Transgenders: Pakistan's Open Secret* that highlight the plight of one of Pakistan's most stigmatized communities, transgender are slowly gaining greater approval in Pakistani society. Some other include; *Chuppan Chupai/Hide and Seek*, *Chandi Chummi* (kiss the moon) by Khalid Gill, *Bindya Chamke Gi*, *Noor on detransition*. Also some theatre plays like; "Ek Tera Sanam Khana" and TV show "Begum Nawaizh Ali".

The actual turning point in the movement of transgender activism and Transgenders' struggle has come after Alisha's death. Alisha was the Peshawar coordinator and one of eight board members of *Trans Action Alliance*, an association of transgender groups working together for their rights. She was shot eight times by her killer, leaving her on the brink of death. When rushed to the *Lady Reading Hospital*, the doctors refused to treat Alisha. Instead, they refused to admit her into a ward due to her gender. The staff and patients in both the male and female wards refused to grant her a bed in either ward. Her death stirred the national and international media and covered by leading international press media such as *Daily Mail UK*, *Telegraph* and *Los Angeles Times*, which gave momentum to Transgender movement in Pakistan.

As a result the provincial assembly in a Khyber Pakhtunkhwa (KP) province of Pakistan unanimously passed a resolution calling on the federal government to ensure voting rights for transgender women. In the budget for fiscal year 2016-17, a special fund of Rs200 million was also earmarked for the welfare of transgender community of the province for the first time in the budget history of KP.

It was an important message of support for Khyber Pakhtunkhwa (KP) province's transgender women, who have suffered an increase in violent attacks in 2016. Transgender women are “among the disenfranchised and disadvantaged groups of people living in Pakistan,” the resolution read, demanding that they should be “allowed to live their life with dignity.” The resolution comes on the heels of persistent advocacy by TransAction-KP. The organization's Facebook page sees heavy traffic on a daily basis and is supported by a growing number of bloggers and activists.

Though a lot has been done yet a lot has to be done to end transphobia. Transgender and gender non-conforming people face injustice at every turn: in childhood homes, in school systems that promise to shelter and educate, in harsh and exclusionary workplaces, at the grocery store, the hotel front desk, in doctors' offices and emergency rooms, before judges and at the hands of landlords, police officers, health care workers and other service providers. Even the physical abuse faced by transgender community is from their family members, clients, and male sexual partners. Sexual abuse is perpetrated by clients who solicit transwomen for sex-work, and often invite over their friends for gang-raping them. These abuses cause severe emotional distress and mental agony for many transgenders. The commonest support for a transgender is provided by her peers. Eventually most start indulging in drugs and alcohol to cope with the distress. Self-harm is common among transgenders to cope with the agony and depression after facing assault. Some also have suicidal tendencies. No professional help is available, or sought, in these cases. Inter-community conflicts are also present in this marginalized population.

The police don't help in these matters; they harass and mock the complainants, and often make sexual advances. A complaint is rarely registered, and they exhibit an indifferent attitude. The transgender communities feel scared and intimidated by the police and often choose not to report the crimes. The police's reputation is further tarnished in the community because of its pattern of profiling transgenders and harassing them in public spaces. If and when a complaint is registered, the prosecution is weak, and cases take too long to reach completion, as a result of which many people choose not to follow a legal recourse.

Based on the HIV prevalence data, Pakistan is said to be in a concentrated epidemic stage of HIV. It follows from there that many community led initiatives have been started for effective HIV programming for transgender individuals. Despite legal recognition as a third gender since 2009, Transgender community in Pakistan is still facing worst kind of stigma and discrimination, poverty, human rights violations and violence which hampers their access to healthcare services including HIV&AIDS prevention and treatment. According to IBBS Round IV of HASP (2011) HIV prevalence among TGs is 7.2% suggesting urgency in responding to HIV prevention needs of this community.

Globally, mental health frameworks have been widely employed to assess the prevalence of mental illness or trauma among sexual and gender minority individuals. However as very few cross sectional studies on mental health have been done in Pakistan, mental health being considered an unimportant public health domain, very little data is present on the prevalence of mental health conditions in the general population. Similarly as most of the research studies done on transgendered individuals have been from an HIV, AIDS and sexual health related paradigm, no importance has been given to psychological health issues. From the very little data present on psychosocial trauma, it is seen that victims of sexual abuse cope with their trauma by downplaying, ignoring and “accepting” the abuse.

## **Research Methodology:**

### ***Objective of the Study***

The study aims to investigate vulnerabilities, key issues, concerns and challenges faced by transgender women, transgender men and intersex community in different ages and phases of life so that the gaps identified by them and their desired solutions are equally addressed in the action based protection policy to be developed with indicators and responsibilities of the relevant govt departments.

### ***Scope of work***

The desk review of the existing laws and legislation with respect to their implications for transgender community was undertaken. Based on the literature review of the existing studies, prevailing gaps in research on transgender community were identified, and addressed in the second phase of the study by focusing the research on the gaps.

### ***Instruments of Study***

The instruments employed for the study were focused group discussions (FGD), in-depth interviews (IDI) of individuals from the population under study.

#### **→ *Demographics***

Detailed information on ethnography and demographics was collected from each respondent prior to the interview in a structured manner.

#### **→ *Interviews***

The interviews were conducted in a structured manner through a pre-designed questionnaire.

The rationale behind this was that structured interviews are easy to replicate because a fixed set of closed questions are used. The responses are easy to quantify making the information easy to test hence improving its reliability. Structured interviews are also fairly quick to conduct which means that many interviews can take place within a short amount of time. This means a large sample can be obtained resulting in the findings being representative and having the ability to be generalized to a large population. The in-depth interviews were conducted from information rich transgender individuals who were able to provide information on thematic areas being probed. These individuals were identified and shortlisted through the group discussions.

#### **→ *Focused group discussions***

Focused group discussions were organized in each geographical area. The participants were sampled using snowball methodology. The minimum age for all participants was set at 18 years. A minimum of 8 participants took part in each FGD. The discussion was moderated by a moderator, while a second researcher recorded the discussion and took notes where necessary. The discussion was guided by the major themes of identity, access to justice, family and social exclusion, economic avenues, and violence & abuse. Informed written consent was taken by all participants prior to initiating the discussion.

### ***Geographic area of the research***

Transgender and Intersex persons from seven districts of Khyber Pakhtunkhwa were reached for the survey included Peshawar, Nowshera, Swabi, Mardan, Charsadda, Bannu and Swat. 21 persons were selected as sample group from each districts having total 150 Transgender and Intersex persons as sample size.

### ***Data Analysis***

For qualitative work's quality assurance, voice recordings were developed for all interviews and discussions. The interviews were transcribed on the questionnaires, while complete transcripts of FGD were developed. All transcripts were prepared in English language. The in-house team used a structured and systematic approach, through matrices, to analyze the qualitative data. Recurring themes were identified, and grouped into categories and subcategories. The data was then sorted along the lines of emerging categories, and conclusions drawn thematically under each area of probing.

**Key Findings of the Research:**

**a. Demographic information of the Target group:**

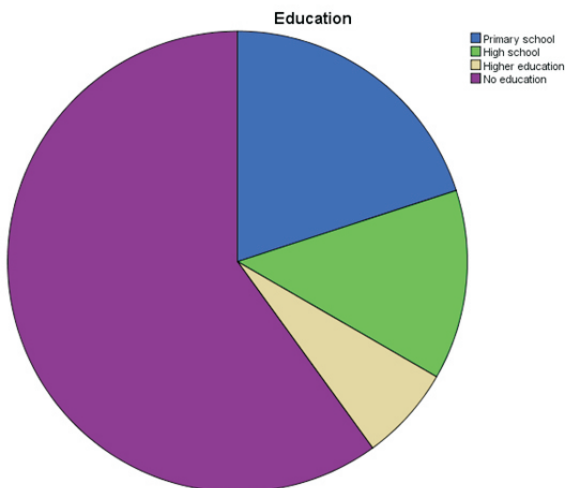
**Age:** The age bracket has been categorized into three main groups given as: Below 25, Above 25 and Above 45. This division of age has been assigned to the sample by keeping in view their individual and collective needs at various age gaps.

In the analyzed sample size majority of the participants were of age group below 25 followed by above 25 and above 45.

Age	Percentage
Below 25	36.7
Above 25	34
Above 45	29.3

**Literacy:**

Majority of the participants of the survey were uneducated/illiterate having 60% of the total sample who have never been to school. The literacy/educational level of individuals varied where 20% of the group was having primary education, 13.3% of the participants were having education up to secondary level while very few up to 6.7% of the participants were having higher education.



**Source of income:**

Visibly most respondents relied on music, dance, begging and sex work for their bread earning. Therefore the sources of income were broadly divided into these categories along with self-employment, government and non-government employment. Among the overall surveyed participants majority were earning from dance, begging and sex work.

While only 2 of the participants were government employed, few were self-employed running their micro level businesses.

**Birth Sex-Certificate:**

Among participants when interviewed, majority of the respondents comprising 76.7% of the whole sample were not having birth certificates while those having birth registration were 23.3 %.

**Current legal Sex:**

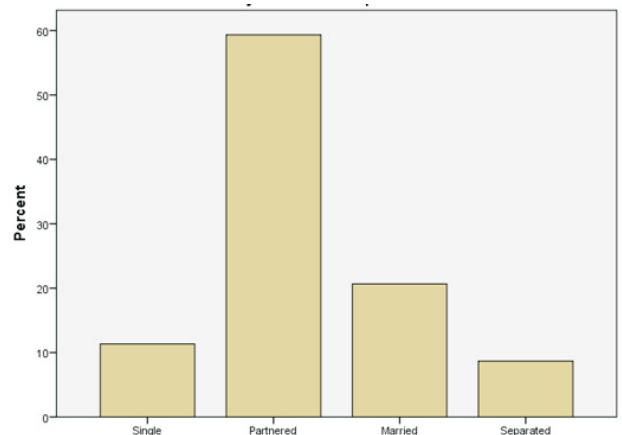
When interviewed it was computed that 48% of the participants were having N.I.C of male, 0.2% had female, 14% had Transgender, while 36% of participants were having no N.I.C.

**Relationship Status:**

The sample selected was analyzed for relationship status showed the following statistics: 59.3% participants were partnered, 20.7% reported were married, 11.3% of the participants were single and 8.7% were separated while no participant was divorced or widowed.

84.7% among the married respondents were having children while remaining were not having any children.

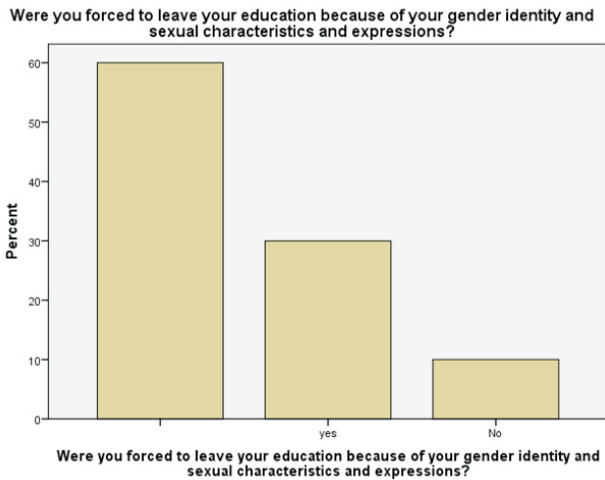
Very few TG/Intersex participants among the selected sample were dependent on their families equals to 15.3% of the whole sample.



**1. Education:**

Being disowned by their families TG and Intersex persons, raised in dera's, very few respondents have attended school or went to higher educational institutions. The overall literacy ratio among the TG and Intersex community was 40% among the respondents.

As per this survey, 30% of the respondents shared that they were forced to leave their education because of their gender expression.



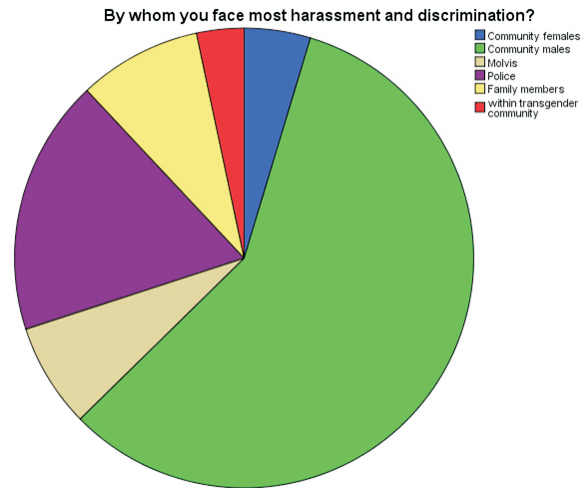
when the respondents were asked about their reason of leaving education at early stage they exclaimed a worse scenario of discrimination in educational system where 60% of participants were forced to leave education for which among the reasons were bullying, sexual harassment, discrimination, stigma while the rest left education because of poverty, discomfort and unavailability of proper facilities. 31.3% shared that they would like to continue their education through adult literacy programs.

**2. Identification and Recognition:**

The society has very less acceptability for transgender persons which put them on high risk when they disclose their identity in general public. Being a Transgender person the responses regarding gender identity and recognition varied which were recorded as under:

Respondents up on inquiry shared that 45% among them was easily recognized as TG/intersex person most of the time while 30% is recognized often, 12.1% are not easily recognized, and however 12.9% are never recognized by people other than their community.

When they were asked about disclosing their identity, 33.3% of the respondents share with their casual friends about their gender identity and sexual orientation, 24.7% don't hide their identity, 20% tell their family about their identity while 15.3% only tell their close friends about their gender identity and sexual orientation while very few as 6.7% never tell anyone about their orientation and identity.



The respondents shared that they face grave harassment when their identity is disclosed to the surrounding people. Upon probing regarding the perpetrators of harassment and discrimination, 58% were shared that they were harassed and discriminated by community males, 18% share that they were harassed by police personnel, 8.7% by family members, 7.7 from molvis (Prayer leaders) 4.7% by community female and very few percentage of 2.9% were harassed by persons from within the community.

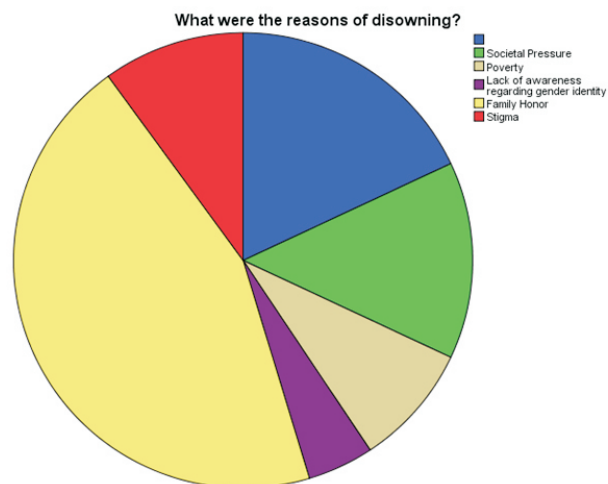
**3. Family protection:**

The transphobic behavior and societal pressure force parents to abandon their transgender child sometimes in their childhood or many times during their transition phases. Some of community persons shared that they wanted to live with people like their own, within the community where they can be understood and be treated equal that is why they left their parent houses.

The target group shared that they have been abandoned/ disowned by their families making 82% of the total survey respondents, among which majority 44.7% were disowned due to family honor, 14% due to societal pressure, 10% due to stigma, 8.7% because of poverty and very less 4.6% because of lack of awareness about gender identities.

The respondents who have left their families voluntarily shared the reasons that they wanted to live among people of their own kind and were not comfortable in the gender binaries. Some of the respondent's during focus group discussion shared that their families were subjected to high threat and

stigma from the neighbor and society, they left their houses to reduce the social pressure and avoid any potential threat to reduce risk to their families. While they are still stay connected to their families supporting them financially living under the closet.



**Quote from Respondents:**

*I was forced to leave my house and out of school when I was 13. I found a community like mine and my guru took me to the dera. Since then I have never contacted back my family. I fear that I could have been murdered, if my family comes to know about me. "For years, I am living in the closet with many names and identities, hiding from my parents."*

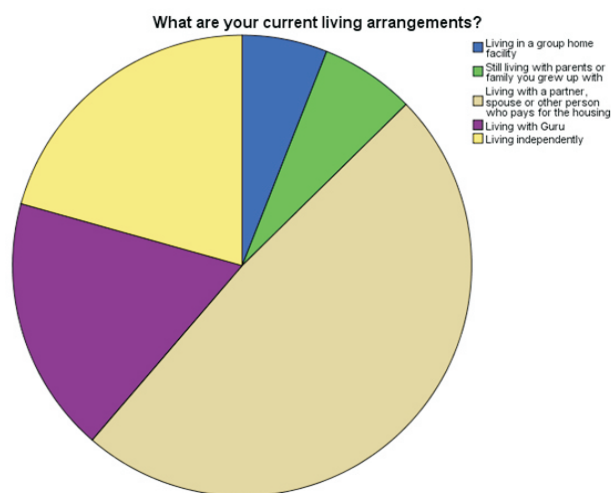
**4. Shelter and Residence for abandoned Transgender Children:**

Apparently no shelter services are provided to the target group exclusively nor are they accommodated in any government or non-government supported shelters.

When asked about public or private shelter for Transgender and intersex children it was revealed that there is no such facility for children and the children are adopted by gurus and community members, or parents themselves leave their non-confirming children with the TG/Intersex community. For Transgender and intersex children the only shelter is the guru house/dera which is the primary source of security for target community.

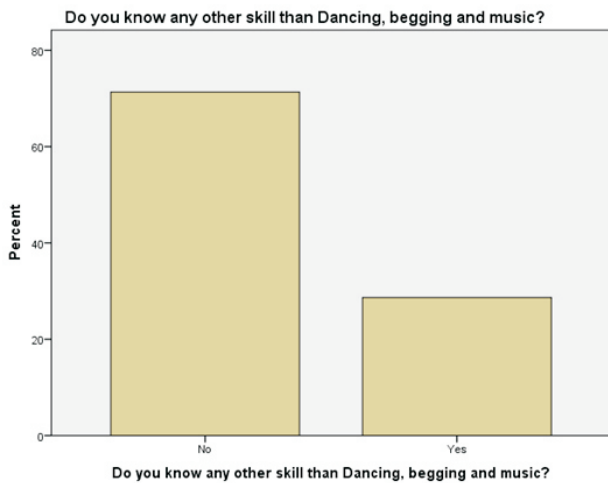
**5. Housing and land Allocation:**

One of the key issues of the community is to have an appropriate residential space where they can live comfortably as common citizen and enjoy their life without being discriminated, stigma and abused. Transgender persons are left with very few choices when it comes to residential spaces.



Transgender persons mostly are living in group or within community or with partners. The statistics shared states that 48.7% of the respondents were living with partners, 20% living independently alone, 18% living with guru, 6.7% living with families, 6.6% living in group facilities, which is very less.

Up on asking the issues regarding the housing, they unpack many challenges in finding a residential space including discrimination in rents, poor housing conditions, community torture and stigma, no space in proper residential areas, no signed contracts with renter and owner etc.



**6. Employment, Sources of income:**

Having no other professional skills learnt community mostly adapts the professions commonly they are seen in. If some of them are skilled in professions other than traditional dance and sex-work then less acceptability is observed for employing them to choose. Most respondents showed interested in alternate sources of income other than dancing music, sex work and begging, which are their current professions with 51% of respondents in dancing and sex work, 45% related to begging and few 4% are doing other jobs like domestic work, or small businesses.

When they were asked about other skills majority 71.3% didn't know other skills than dance, begging and sex work but showed keen interest in learning other skills like beautician courses, tailoring, embroidery, cooking and other domestic work-related skills however some showed interest in learning IT related skills.

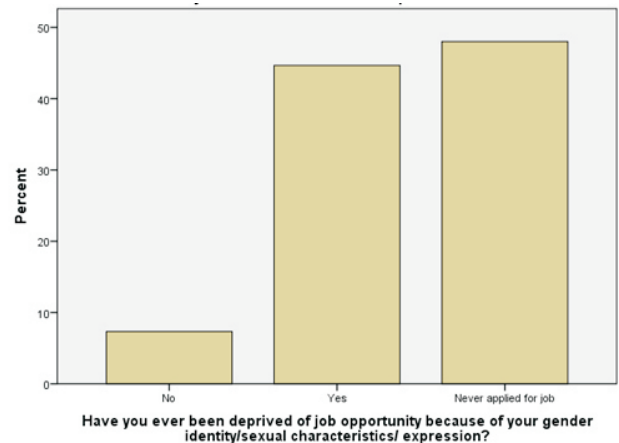
**Quote from Respondent:**

*“I went from making 40 thousand a month, to nothing; when I stopped dancing and decided to find an alternate job. I can barely get a part time job at any local shop.”*

**7. Friendly Workplace/Job quota:**

Transgender and intersex community most of the time, when approach any job opportunity have been discriminated as 44.7% have been deprived of jobs, 7.3% have not been discriminated while majority 48% have never applied for any job.

During focus group discussion it is recorded that most of the target group desired to have TG and Intersex friendly work environment which will encourage them to work along with a proper job quota on which they will be encouraged to apply as the job will be specifically for the community persons and won't be discriminated.



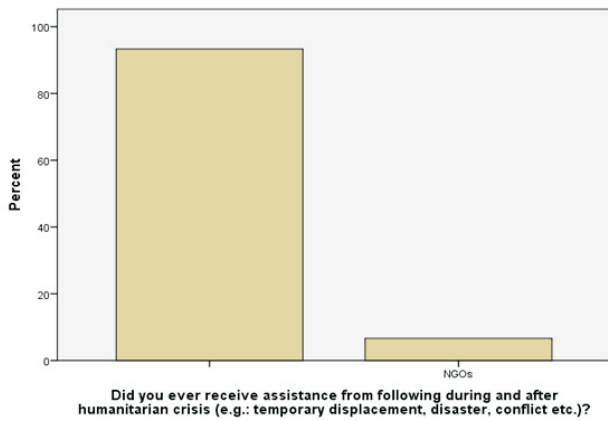
**8. Elderly Transgender and Intersex People/ Old Age Pension:**

Elderly TG and Intersex community relies on the charity from within community mostly or begs. They have no alternate source of survival as they were disowned by families and have no children to take care of them. The target group during the focus group discussion shared that when they are healthy and earning, children and other members accept their financial support but in their old age when they are in need, due to stigma and societal pressure their children seldom accept or support them. On asking about their old age protection, majority demanded that government should fix pension for old age TG/Intersex persons, shelters and health facilities for old and ailing TG/intersex persons.

**9. Conflict and Disaster Management:**

TG and Intersex community is most likely the early displaced persons among the displaced population because of their poor living standards, socially unacceptable professions like dance, music and sex work, where their work is either banned or stopped during conflict and disasters.

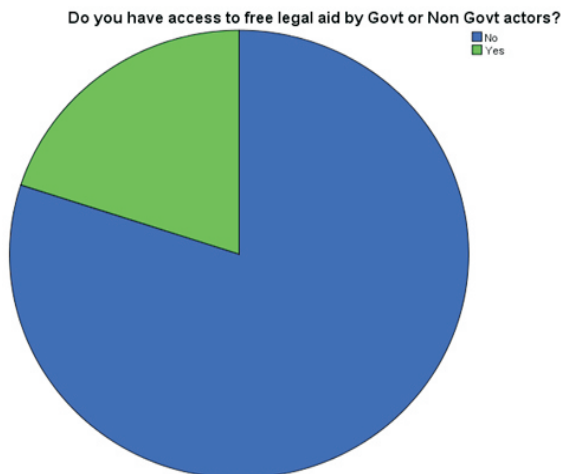
93.3% shared they have never received any kind of assistance during the humanitarian crises from any sort of government or UN agencies while 6.7% shared that they have received assistance from NGOs.



### 10. Legal aid:

Unlikely women and other marginalized groups TG and Intersex community seldom have received any legal aid through government programs, while have been provided by non-governmental organizations mostly.

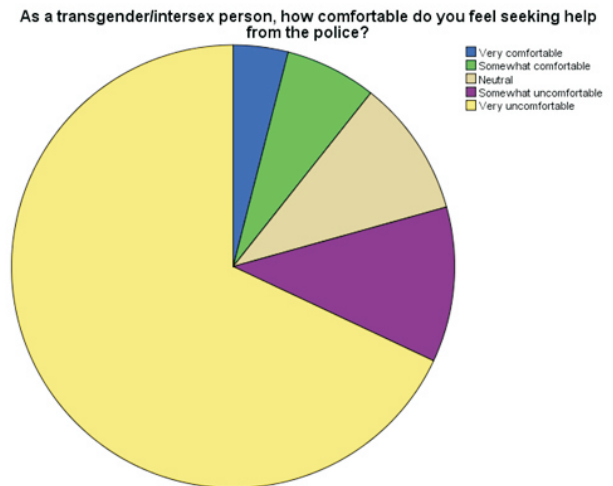
80% shared that they have never received any legal aid, while 20% shared that they have received legal aid mostly from non-government organizations like Peace and Justice Network, Aghaz Foundation, and Blue Veins, government organizations like Peshawar Bar Association and National Commission on Human Rights.



### 11. Law enforcement and security of a person:

Up on asking the issues related to security, the response of participants varied in regard to night travel, neighborhood, violence and comfort with police. 76.7% shared that they felt more vulnerable being alone on the streets, 7.3% were not sure about the safety situation outside their homes and 2.7% shared that they felt very safe while walking on their own in their neighborhood.

On seeking help from police on any related matter 68% shared they felt very uncomfortable for seeking help from police, 11.3% shared they felt somewhat uncomfortable, on the other hand 6.7% felt somewhat comfortable and 4% of the respondents felt very comfortable, while the rest of 10% responded as neutral regarding seeking help from police.



When community respondents were asked about their confinement in jails/prisons because of any reason, 52% shared that they have been captivated in cells while 48% shared that they were not being subject to such confinement by the police.

On response to question about disenfranchisement because of their gender, what multiple issues they have faced the responses recorded are as under:

25.7% of the respondents shared that they have faced discrimination everywhere they go, 22.3% was subject to taunting and calling names within the community. 16.8% respondents were denied access to humanitarian relief. 15.2% were stopped from access to community spaces.

8.4% were disowned by their families due to TG identity. 7.6% faced inappropriate behavior and attitude from authorities. 4% were denied access to services/legal protection.

The majority of respondents approximately 37.3% shared that there is no community space available for them, while 34% shared that there are spaces available. 15.3% were not sure about the question and 13.3% specified the guru dera's as only community space for TG/Intersex persons.

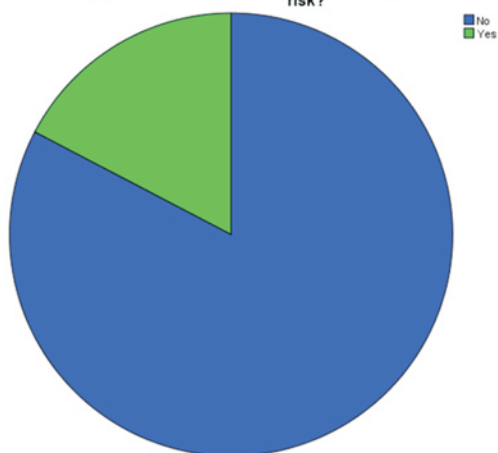
52.7% of the respondents shared that they did not receive any kind of social protection. While 47.3% of the respondents shared that they received social protection through transgender network.

**12. Toilet Facilities:**

Public spaces have various limitations to restrict target community from joining the spaces as other people do. Unavailability of special toilets and urinals for survey respondents has been a great issue of their inclusion.

82% of the respondents shared that they have been subject to discrimination while accessing public toilets/urinals. Whereas 18% of the respondents shared that they did not face any such discrimination.

Is there any protection mechanism available to support you when you were at risk?



**13. Protection from Risk:**

From disrespect and refusal of service to harassment and violence, this mistreatment in so many settings contributes to severe social marginalization and safety risk. This issue is further aggravated by the utter absence of any social security, and insurance plans for the transgender community. 82.6% of the respondents shared that risk support mechanism was unavailable for them, while 17.4% of the respondents shared that it was available in shape of gurus deras, local organizations etc.

**14. Benefit from government program:**

No respondent knew of any welfare scheme that can be of use or benefit to the transgender community. As a result, older transgender face considerable difficulties financially.

48.7% shared that they have never received any assistance from any government or non-government scheme. While 51.3% shared that they have received assistance mostly from non-government organizations.

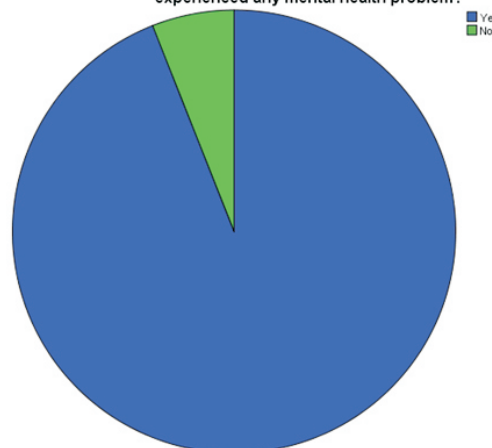
100% shared that they have never received any social benefit scheme from a local or provincial government.

**15. Health:**

Institutional and structural improvements to improve trans-peoples' access to health care (physical/mental) are dire need of these communities and responsibility of the state.

Talking about their physical and mental health 94% of the respondents shared that they have experienced psychological health issues, while 6% of the respondents shared that they did not experience mental health issues.

Have you or any of your transgender members from your community experienced any mental health problem?



76.7% of the respondents shared that they haven't received any kind of counseling from any nonprofit while 23.3% of the respondents shared that they were reached by considerable nonprofits providing them psycho-social counseling.

92.7% shared that primary health services were inaccessible for them in public hospitals while 7.3% shared that they have received health services in public hospital.

Upon inquiring the reasons of inaccessibility of the facilities the respondents' shared following reasons: staff's and crowd Transphobic behavior, the hospital staff refusal of treating the target community persons, unavailability of separate queues for TG and Intersex persons, no separate treating ward for TG and Intersex persons.

**Quotes from Respondents:**

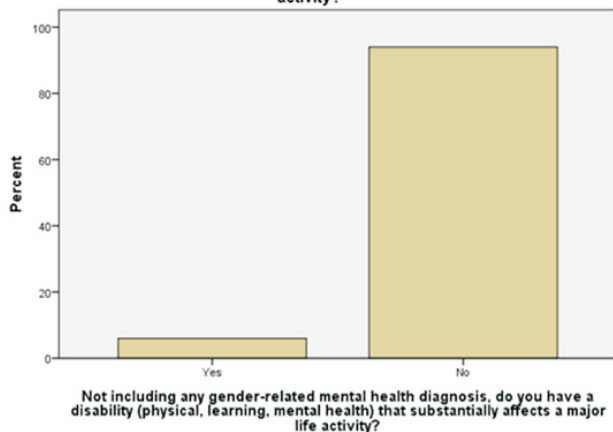
*“I have been refused emergency room treatment even when delivered to the hospital by ambulance with numerous broken bones and wounds.”*

*“I have several health issues and have been refused care by one doctor who 'suggested' that I go someplace else because she could not treat me since she 'did not know anything about transgender people.’”*

**16. Transgender and Intersex Persons with Disabilities:**

Among overall participants interviewed for the survey, 1 of the respondents was blind, 5 of the total respondents were physically challenged and 3 of the respondents were having other disabilities such as partial deafness or difficulty in speech etc. The respondents with disability have shared their challenges as they cannot earn through dance and sex work which leave them the only option of begging for their bread winning. The community persons with disabilities face numerous challenges in their daily life activities and house chores. Young community persons with disabilities are also facing same challenges. During the focus group discussion, the group shared that they are expecting government to initiate for them some pension or welfare schemes.

Not including any gender-related mental health diagnosis, do you have a disability (physical, learning, mental health) that substantially affects a major life activity?



**17. HIV Screening, Treatment and Counseling:**

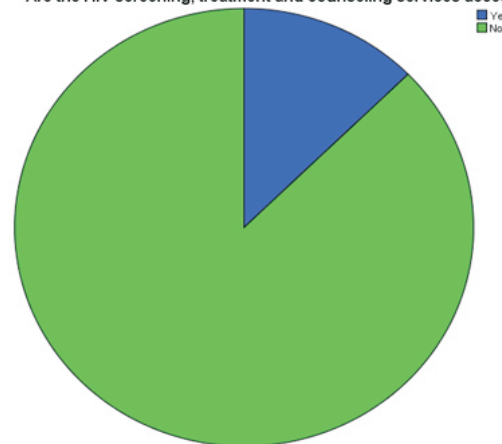
Despite legal recognition as a transgender since 2009, Transgender community in Pakistan is still facing worst kind of stigma and discrimination, poverty, human rights violations and violence which hampers their access to healthcare services including HIV&AIDS prevention and treatment. Programmatic experience has shown that Transgender persons may have different HIV prevention and care needs. Private and Public HIV&AIDS prevention programs need to be monitored to increase access to these services.

On the HIV status 31.3% respondents were HIV negative, 8.7% were HIV positive and 60% were unaware.

About the accessibility of HIV screening, treatment and counseling services 12.7% respondents shared that they had accessed to these services in their locality while 87.3% did not have access to any sort of these services.

The reasons for inaccessibility were unawareness of the respondent and the stigma related to the HIV.

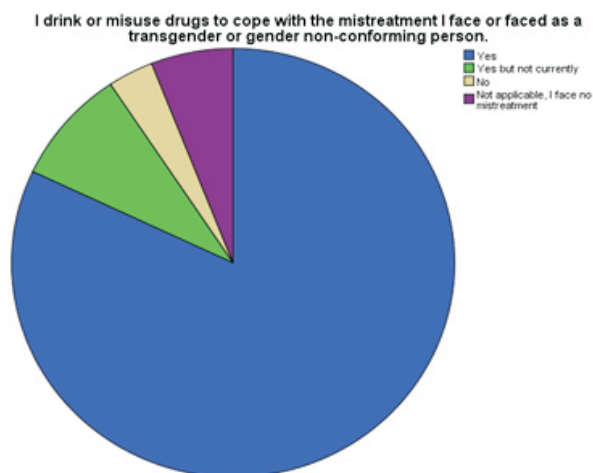
Are the HIV screening, treatment and counseling services accessible for you?



**18. Substance abuse:**

Mistreatment, exclusion and societal abuse eventually led TG and Intersex persons indulging in drugs and alcohol to cope with the distress. Self-harm is common among transgender to cope with the agony and depression while some also have suicidal tendencies. Very less professional help is available, or sought, in these cases. 82% of respondents agreed on drinking or substance abuse to cope with the depression and mistreatment they faced for being a transgender or gender non-conforming person drinking or substance abuse.

3.3% of respondents disagreed on drinking or substance abuse to cope with the mistreatment while 6% of respondents reported it was not applicable to them.



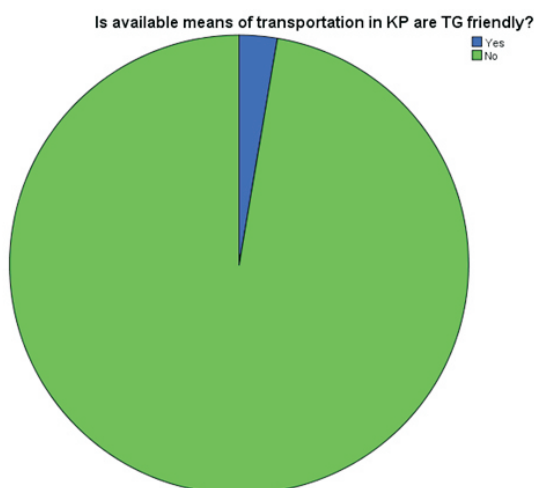
**Respondent's Quote:**

*"I do not use drugs but my drinking has increased over the past 3 years due to stress and loneliness."*

*"My suicide attempt had a lot to do with the fact that I felt hopeless by rejected from family in regards to my gender identity."*

**19. Registration of transgender and Intersex People:**

In accordance with the Supreme Court ruling of December 2009, NADRA facilitated transgender community to obtain their CNIC. The process is somehow been complicated by the government officials for some times subjecting them to medical test and other sort of obligations.



24% of respondents reported that they were allowed to make changes in their CNIC to reflect their gender. Among those who were having NIC 8% of respondents were not allowed to make changes in their passport while the remaining never applied for passport. However, 5.3% of respondents reported that they were not allowed to make changes in their driver license to reflect their gender.

78.7% of respondents shared that they have been disenfranchised because of binary gender approaches in documents/forms/ spaces. 15.3% of respondents reported no discrimination, while 6% of respondents did not know any such discrimination.

**20. Transportation:**

97.3% of respondents reported that TG friendly transportation is not available in KP. While 2.7 of respondents reported that TG friendly transportation is not available in KP. The public transport has no TG/Intersex compartments where they are harassed by male passengers; more fares are charged and often not facilitated by any of the public vehicle and the public trans-phobic behavior makes it challenging for community to travel by public transport. The community also shared they face harassment while traveling in taxis and rickshaws also they are discriminated in fares. The train and airline services are also reported unfriendly and some of the domestic airlines crew is reported to be very insensitive about transgender passengers

**21. Political Visibility:**

40.7% of respondents responded that they were registered to vote, 37.3% of respondents shared that were not registered while 22% of respondents did not know. 52.7% of respondents agreed to be represented by a TG in political parties 23.3% of respondents disagreed while 24% of respondents did not know of political participation. The challenges of voters' registration are that TG/Intersex people are unaware of the voting rights; most of them do not have NICs etc.

**22. Media:**

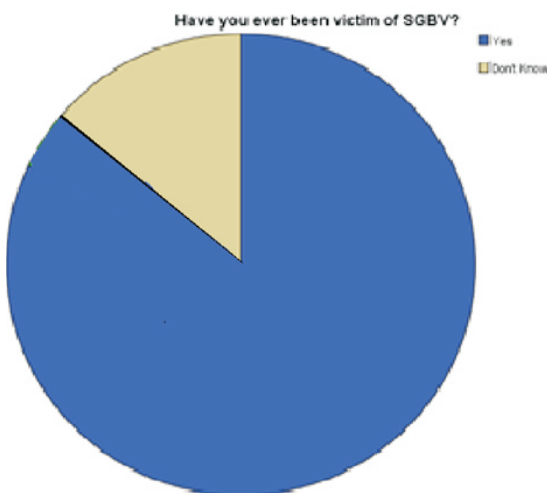
Most of the respondents, transgender and Intersex alike, believed that the electronic and social media stereotypes transgender. They are presented as caricatures and for comic purposes mostly on electronic and entertainment media.

They are also mostly shown in begging and dancing practices in films and dramas and are generally looked down upon.

65.3% of respondents were satisfied of the print media role in ending Transphobia, while 34.7% of respondents were not satisfied of the electronic media role in ending trans phobia.

**23. Violence :**

When asked about the commonest crime against transgender community, the most repeated answer was sexual violence. Sexual violence is a spectrum, ranging from sexual harassment to brutal gang-rapes. Transgender people and intersex are sexually objectified. Their situation is further worsened by them also being dehumanized. In a social paradigm with unchecked male power, this results in a pattern of endemic sexual violence against dehumanized sexual objects. As many transgender individuals are sex-workers, the pattern of violence intensifies because of the challenges in accessibility of legal resources.



86% respondents shared that they have been victims of SGBV and 14% didn't know or somehow did not want to share regarding their SGBV experiences.

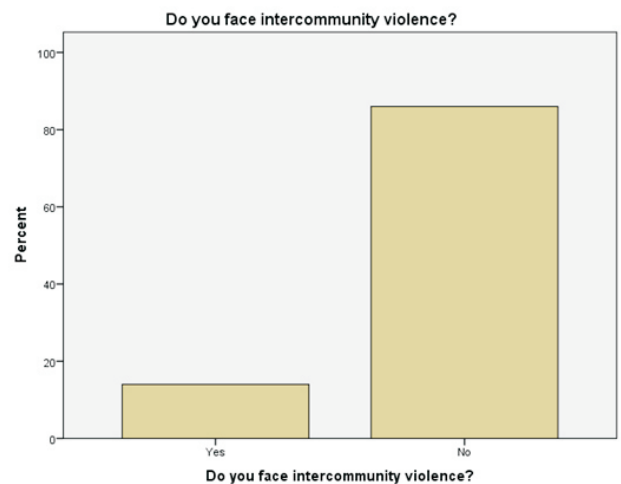
Upon asking about the kinds of violence, respondents identified physical violence, rape, violence from intimate partner, sexual harassment, emotional violence, denial of sexual and reproductive health services, honor related abuse and other issues like deprived of inheritance, disowning by parents etc.

37.3% of the respondents shared that the perpetrators were spouse/partner, 21.3% of the respondents shared Brother, father, uncle or cousins,

15.3% of the respondents shared that they were being subjected to violence by security personal, 11.3% identify neighbor, 7.3% of the respondents were abused by relatives, 7.3% of the respondents announces family and friends.

86% of the respondents shared that they never reported any case of criminal incidence while 14% of the respondents shared that it was easy for them to report a crime incident. 75.3% of respondents reported very often harassment and 14% of respondents were always faced harassment/abuse/humiliation while they were in police station for reporting or any other purpose. 8% of respondents faced harassment/abuse/humiliation often while 2% of respondents faced less often harassed. 0.7% of respondents never faced harassment/abuse/humiliation while they were in police station for reporting or any other purpose.

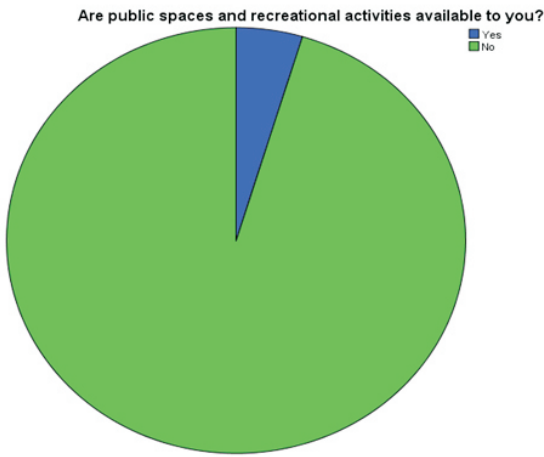
14% of respondents faced intercommunity violence while 86% of respondents faced reported that they never faced any form of intercommunity violence. The perpetrators within community are mostly guru's or other TG/Intersex persons in power.



**1. Participation in Recreational Activities of TG and Intersex Youth:**

TG/Intersex persons are restricted everywhere, they cannot eat out, go to cinemas, recreational parks, music concerts, public gatherings and shows and they cannot participate in public event, often stopped from celebrating their events like birthdays. The respondents also shared that no opportunities are available for TG/Intersex youth to accommodate them in mainstream professions for which they adopt the dancing profession and sex work.

95.3% of respondents disagreed on the availability of the public spaces and recreational activities for them. 4.7% of respondents agreed on the availability of the public spaces and recreational activities for them because they can celebrate their events openly and can go without being discriminated.

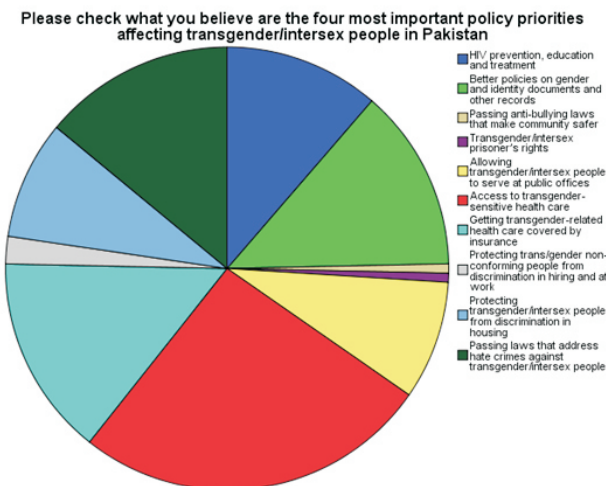


6. 8.7% of respondents prioritized protecting transgender/intersex people from discrimination in housing
7. 4.7% of respondents prioritized getting transgender-related health care covered by insurance.
8. 2.0% of respondents prioritized protecting trans/gender non-conforming people from discrimination in hiring and at work.
9. .7% of respondents prioritized passing anti-discrimination laws that make transgender community safer.
10. .7% of respondents prioritized Transgender/intersex prisoner's rights.

**Policy Priorities:**

The most important policy priorities affecting transgender/intersex people in Pakistan are priority wise listed below:

1. 26.0% of respondents prioritized access to transgender-sensitive health care.
2. 23.0% of respondents prioritized passing laws that address hate crimes against transgender/intersex people.
3. 13.3% of respondents prioritized better policies on gender and identity documents and other records.
4. 11.3% of respondents prioritized HIV prevention, education and treatment.
5. 8.7% of respondents prioritized allowing transgender/intersex people to serve at public offices.



## **Policy and Advocacy Solutions:**

Apart from the ruling of Supreme Court of Pakistan in 2009 on recognition of transgenders as a separate gender in Pakistan, NADRA has started registration of TG and intersex persons as an X on their ID card. This research has identified crucial areas which need urgent and immediate attention of state and civil society organizations to recognize and ensure basic human rights of transgender communities in Pakistan. As identified in previous researches, this study too, identifies marginalization, criminalization on moral grounds (same sex behavior, sex work, begging, dancing etc.), stigma and discrimination and sociopolitical and economic exclusion as bases for problems being faced by these communities. So the recommendations given below promote and advocate inclusive and participatory approach where transgender community is meaningfully involved and empowered to participate in development of laws, calling for change in social condition of the TG and intersex community, policies and programs being devised to improve 'their' lives.

### **Policy Recommendations**

#### → ***Identity and Political acceptance***

Although, NADRA and other line department are taking initiatives for registration of TG and Intersex community but still the community needs to be registered for all the identity documents like birth certificate, driving license, passport etc. Inclusion is multi-facet, where registration is the very basic level of inclusion for identity recognition.

#### → ***Security:***

Every transgender and intersex person has a right to respect for his or her physical and mental integrity on an equal basis with others. The Govt and local authorities should take all appropriate administrative and other measures to protect persons from being subjected to torture, or cruel, inhuman or degrading treatment or punishment.

#### → ***Alternate sources of income and job quotas:***

Leading to economic deprivation and exposure of the community to abuses and risks is major factor of these earning sources. Skills development for alternate source of income, providing mainstream job opportunities in shape of Job Quota, and small government schemes in shape of business loan can promote social inclusion of these communities. Members of the transgender and intersex community should be allowed to participate in economic and social platforms just the way other male or female do and will be encouraged to benefit from all Govt programs without any discrimination and prejudice.

#### → ***Education***

One of the major hurdles of community in accessing the job opportunities and lack of earning opportunities is lack of education. The responsible government and department should provide a safe learning environment for transgender and gender non-conforming students. Also there is a need of enactment and enforcement of anti-harassment policies that cover gender identity/expression and other personal characteristics within educational settings at all levels and provide training so that faculty, staff and students are aware of and comply with the policies.

#### → ***Anti-discriminatory measures***

Transport facilities housing and land allocation schemes for gender non-conforming persons should be made effective. Relevant departments should ensure housing assistance schemes to help transgender to obtain non-discriminatory and safe housing. The provincial Govt should ensure that public transportation is trans friendly and the state laws clearly prohibit such treatment which make public transportation

→ **Health:**

It has been derived from this survey that there is dire need of improving general health services for transgender and intersex people. Government should also customize intervention in health prevention and issues like Sexual and Reproductive Health and Rights (SRHR), Sex re-assignment Surgery (SRS). It is also needed to train and sensitize public health care providers on SRS and other health issues and provide community friendly services free of stigma and discrimination. Government should ensure that doctors and health care providers are made responsive to the specific needs of all and initiate programs for sensitizing doctors and staff at Hospitals to prevent Psycho -social harassment and discrimination.

→ **Social Benefit Schemes**

The provincial Govt should make efforts to provide social welfare benefits to transgender and intersex such as a pension, housing and food items, sewing machines, wheel chairs and others - usually allocated for only the most impoverished. Policy and institutional reforms should be formulated that enable access to social protection schemes, targeting the poor and other at-risk groups, should be made transgender and intersex inclusive. The provincial Government shall formulate welfare schemes and programs which are transgender and intersex sensitive, non-stigmatizing and non-discriminatory. Old age pension should be initiated for ailing, old aged transgender and intersex persons. While it is imperative that every effort be made to provide gender non -conforming and transgender children safe residence within their natal homes, there is a need to ensure that short-stay homes, orphanages, extended families and fostering services are sensitive to the needs and concerns of such children.

## **Advocacy Recommendations**

### → **Political visibility**

The community needs a political ground to raise their voices. The voice should not only be raised as voter but candidate representing the community from local government level to National assembly and Senate.

Focused advocacy interventions are necessary for attitudinal change of political parties and motivation of the community itself for increased political visibility.

### → **Laws Amendment**

Ensuring basic right of getting legal support to access justice by the transgender individuals is key area that needs to be taken under consideration where all the discriminatory laws should be amended for making them inclusive.

### → **Social Inclusion and Acceptance:**

Family as an institution plays a crucial role in marginalization of transgender and intersex community. Intolerance for gender non-conformity in terms of attitudes identity and behavior results in violent and insufferable attempts by member at maintaining and reinforcing the more acceptable heterosexual regime. The practice of exclusion and marginalization being identified included but not limited to no toilet facilities, no recreational spaces for community etc. Advocacy and social mobilization is needed to be done to create enabling environment for creating an enabling environment for community to socialize and bring public acceptance for community by claiming spaces within the public spaces

### → **Access to social and healthcare services**

Large number of transgender and intersex community reported experiencing discrimination in obtaining health care. Almost half of them identified it as one of the three areas of discrimination they consider most important. Access to competent and affordable health care has long been a concern in the Transgender community. Yet transgender and intersex people continue to face barriers to receiving good health care. The need of strong advocacy around these issues cannot be ignored with relevant duty bearers.

### → **Reducing stigma and discrimination**

Awareness and information must be provided for parents to support their gender non-conforming or transgender children, setting aside their discomfort and deeply held normative attitudes. Such information could be made available in health settings (pediatrics, child development specialties), as well as through educational institutions. Parents and siblings should be alert to the risk of the children facing bullying and other violence outside the home – in the extended family, at schools, on the playground, and support them accordingly. They also need to take cognizance of the escalation in stress faced by a gender nonconforming or transgender child as he/she grows into adolescence and experiences dysphoria when he/she develops secondary sexual characteristics at odds with his/her sense of gendered self.

### → **Protection from Violence and Abuse**

The transgender and intersex community still faces considerable stigma of being characterized as mentally ill, socially deviant and sexually predatory. Transgender people are still often met with ridicule from a society that does not understand them. Ensuring basic right of getting legal support to access justice by the transgender individuals is another area that needs special and urgent attention of media and civil society organizations.

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# Survey to Gauge Protection issues of Transgender and Intersex in KP

## Directions

Please read and answer each question carefully. For each answer, **mark tick** in the appropriate box. You may decline to answer specific questions.

“**Transgender/intersex**” describes people whose gender identity or expression is different, at least part of the time, from the sex assigned to them at birth.

**Note:** Do you consider yourself Transgender/ Intersex in any way?

Yes	
No. <i>If no please do NOT continue</i>	

Name: \_\_\_\_\_

Age: \_\_\_\_\_

1. Place of birth: \_\_\_\_\_

2. Place of residence: \_\_\_\_\_

3. Birth-designated sex, i.e., what’s was put on your birth certificate:

a. Female	
b. Male	
c. Transgender	
d. Intersex	
e. Not Known/Birth Certificate Not Present	

4. Current *legal* sex, i.e., what’s on your National Identity card *now*: (If no CNIC please omit)

a. Female	
b. Male	
c. Transgender	
d. Intersex	
e. NIC not present	

5. Education [please select highest level of formal education.]

a. Primary school		c. Higher education	
b. High school		d. No education	

6. Were you forced to leave your education because of your gender identity and sexual characteristics and expressions?

a. Yes	
b. No	

7. If yes what were the reasons?

a. Bullying	
b. Sexual Harassment	
c. Discrimination	
d. Stigma	
e. Other	

8. If you are given a chance of continuing education in form of adult literacy would you like to continue?

a. Yes	
b. No	
c. Don't Know	

9. People can tell I'm transgender/intersex even if I don't tell them

a. Always	
b. Most of the time	
c. Occasionally	
d. Never	

10. I tell people that I'm transgender/intersex. **(Mark all that apply.)**

a. Never	
b. People who are close friends	
c. Casual friends	
e. Family	
f. Everyone	

11. By whom you face most harassment and discrimination?

a. Community females	
b. Community males	
c. Molvis	
d. Police	
e. Family members	
f. within transgender community	

12. What is your relationship status?

a. Single	
b. Partnered	
c. Married	
d. Separated	
e. Divorced	
f. Widowed	

13. Do you have children?

d. Yes	
e. No	

14. Are you currently dependent on any other family member?

a. Yes	
b. No	
c. Other, <i>please specify</i>	

15. Did you face rejection/Disowned by family members?

a. No	
b. Yes	

16. What were the reasons of disowning?

a. Societal Pressure	
b. Poverty	
c. Lack of awareness regarding gender identity	
d. Family Honor	
e. Stigma	

17. If you have left your family voluntarily, what were the reasons?

---

18. Is there any shelter or residence for abandoned TG children?

a. Yes	
b. No	

18. If no, where the TG children go after being abandoned family?

---

19. Do you live with people who are not part of your family?

a. Yes	
b. No	

20. What are your current living arrangements?

a. Homeless	
b. Living in a shelter	
c. Living in a group home facility	
d. Still living with parents or family you grew up with	
e. Living with a partner, spouse or other person who pays for the housing	
f. Living with Guru	
g. Living independently	
h. Others	

21. What are the main issues in accessing housing or residential spaces as a TG/Intersex person?

---

22. Because I am transgender/intersex, life in general is:

a. Much improved	
b. Somewhat improved	
c. The same	
d. Somewhat worse	
e. Much worse	
f. In some ways better, in some ways worse	

23. What is your source of income? Please select more than one if applicable

a. Music	
b. Dance	
c. Begging	
d. Sex Work	
e. Other Please specify	

24. Do you know any other skill than Dancing, begging and music?

a. No	
b. Yes	

25. What skills or profession would you like to Adopt if oppo rtunities are provided?  
Mention; \_\_\_\_\_

26. How do you survive in old age when disowned by families and have no children?

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27. How would you like the government to support the aged and ailing TG persons?

---

28. Have you ever been deprived of job opportunity because of your gender identity/sexual characteristics/ expression?

a. No	
b. Yes ( <i>How</i> )	
c. Never applied for job	

29. Up to what extent the job quota will secure your livelihood opportunities?

---

31. Did you ever receive assistance from following during and after humanitarian crisis (eg: temporary displacement, disaster, conflict etc ) ?

a. UN	
b. Govt.	
c. NGOs	
d. INGOs	
e. Others ( <i>please specify</i> )	

32. Do you have access to free legal aid by Govt or Non Govt actors?

a. No	
b. Yes ( <i>By whom</i> )	

33. How safe do you feel walking about on your own in your neighborhood?

a. very safe	
b. Safe	
c. Not safe	
d. don't know	

34. As a transgender/intersex person, how comfortable do you feel seeking help from the police?

a. Very comfortable	
b. Somewhat comfortable	
c. Neutral	
d. Somewhat uncomfortable	
e. Very uncomfortable	

35. Because of being transgender/intersex, have you ever been arrested or held in a cell?

a. Yes	
b. No	

36. Have you ever been subject to the following because of your gender? Please select more than one If applicable

a. Discrimination	
b. taunting and calling names	
c. Lack of access to humanitarian relief	
d. lack of access to community spaces	
e. family disowning transgender identity	
f. Authorities inappropriate behavior and attitude	
g. Denied access to Services/legal protection	

37. Are there any community spaces in your locality for transgender?

a. Yes	
b. No	
c. Don't Know	
d. Any other, please specify guru deras	

38. As a transgender do you receive any kind of social protection ?

a. No	
b. Yes, by whom, transgender network	

39. Have you ever been discriminated while accessing the public toilets/urinals?

a. Yes	
b. No	

40. Is there any protection mechanism available to support you when you were at risk ?

a. No	
b. Yes ( <i>Specify Please</i> )	

41. Have you or any of your transgender members from your community experienced any mental health problem ?

a. Yes	
b. No	
c. Don't know	

42. do you have a disability (physical, learning, mental health) that substantially affects a major life activity?

a. Yes	
b. No	

43. What is your disability? **(Mark all that apply.)**

a. Blindness	
b. Physical disability	
c. Any other	

44. Have you ever received any assistance from government and non -government organizations?

a. No	
b. Yes (by whom and what kind of assistance)? Ngos legal assistance	

45. Have you ever benefited from any local or provincial government social benefit scheme?

a. No	
b. Yes (which scheme and government level)?	

46. Do you find health services accessible for TG/intersex community in public hospitals? If no what are the obstacles:

a. Yes	
b. No	

47. If no, what are the reasons?

---

48. What is your HIV status?

a. HIV negative	
b. HIV positive	
c. Don't know	

49. Are the HIV screening, treatment and counseling services accessible for you?

a. Yes	
b. No	

If no what are the reasons?

---

50. I drink or substance abuse to cope with the mistreatment I face or faced as a transgender or gender non-conforming person.

c. Yes	
d. Yes but not currently	
e. No	
f. Not applicable, <i>I face no mistreatment</i>	

51. Have you ever been victim of SGBV?

a. Yes	
b. No	
c. Don't know	

52: If yes [51], please specify the type/s of violence :

a. Physical	
b. Sexual- rape	
c. Violence from intimate partner	
d. Sexual Harassment	
e. Emotional Violence by an Intimate Partner	
f. Denial of reproductive and other health services	
g. Honor related abuse	
h. Don't know	
i. Other- <i>please specify</i>	

53. Who was the perpetrator?

a. Spouse/Partner	
b. Brother, father, uncle or cousins	
c. Relative	
d. Neighbor	
e. Family friend	
f. Security personnel	

54. Is it easy to report a crime incident/ case of violence against you?

a. Yes	
b. No	

55. How often do you face harassment abuse humiliati on while you are in police station for reporting or any other purpose?

a. Less Often	
b. Often	
c. Very often	
d. Always	
e. Never	

56. Do you face intercommunity violence?

a. Yes	
b. No	

If yes, by whom and what type of violence?

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57. For each of the following documents, please check whether or not you have been able (allowed) to change the documents or records to reflect your current gender.

Document	Allowed	Not allowed
a. CNIC		
b. Birth certificate		
c. Passport		
d. Driver license		

58. While accessing the public facilities have you ever faced discrimination or allowed to make changes in their disenfranchisement because of binary gender approach in documents/forms/ Spaces:

a. Yes	
b. No	
c. Don't Know	

59. Is available means of transportation in KP are TG friendly?

1. Yes	
2. No	

If no what are the main challenges while using public transportation?

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60. Please check what you believe are the foremost important policy priorities affecting transgender/intersex people in Pakistan

a. HIV prevention, education and treatment	
b. Better policies on gender and identity documents and other records	
c. Passing anti-bullying laws that make community safer	
d. Transgender/intersex prisoner's rights	
e. Allowing transgender/intersex people to serve at public offices	
f. Access to transgender-sensitive health care	
g. Getting transgender-related health care covered by insurance	
h. Protecting trans/gender non-conforming people from discrimination in hiring and at work	
i. Protecting transgender/intersex people from discrimination in housing	
j. Passing laws that address hate crimes against transgender/intersex people	

61. Are you registered to vote ?

a. Yes	
b. No	
c. Don't Know	

62. Do you feel the need of transgender representative in political parties?

a. Yes	
b. No	
c. Don't Know	

If yes, then what are the challenges as voter and candidate for a TG/IS person in political arena?

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63. Are you satisfied of the media role in ending trans phobia?

a. Yes (How)	
b. No (Why)	

64. Are public spaces and recreational activities available to you?

a. Yes (How)	
b. No (Why)	

65. Anything else you'd like to tell us about your experiences of acceptance or discrimination as a transgender/intersex person?

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*"I have been refused emergency room treatment even when delivered to the hospital by ambulance with numerous broken bones and wounds."*

*"I have several health issues and have been refused care by one doctor who 'suggested' that I go someplace else because she could not treat me since she 'did not know anything about transgender people."*

**-CHAHAT-**



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<https://www.facebook.com/TransActionPak/>



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<https://www.facebook.com/BlueVeinsPak/>