

Transgender Harassment in Punjab: A Study of Islamic and Social Perspectives

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Abstract

This paper investigates Islamic and social perspectives on transgender harassment in Punjab. The nature of the study was quantitative and the sample of 344 respondents was selected from 36 districts of Punjab Province by stratified random sampling. The tool for data collection was a questionnaire and data was analyzed through Regression Analysis. The results of the study revealed that most of the respondents were illiterate, and suffered from sexual harassment. Socio-cultural and educational services are extremely constrained for a person with a transgender identity. They are known as 'abnormal' and ultimately become vulnerable to sexual harassment. The findings of the present study conclude that transgender experience sexual harassment at an early age because of their gender identity and there is no space for them in educational institutions as well. Because of low education, they indulge in dance begging, or sex work and experience sexual harassment. Moreover, the study suggests that for coping with the sexual harassment issue of transgender state should adopt the Islamic code of conduct.

Keywords: Harassment, transgender, Punjab, Islamic and social perspectives

Introduction

Transgender are considered as the most ignored individuals of society. People deal with them as the second human being due to their gender. It is one of the serious problems that reflect inequality and diversity towards transgender



in different areas of life. Specifically, it is the most crucial social issue in Pakistan that society degrades and discriminates against the people who belong to the transgender community. They are considered as a symbol of a curse and treated by the people as they are not even human beings. Family individuals usually psychologically abuse transgender child and adult by checking their movement; moreover, they abuse them verbally and physically; consider their gender nonconformist attitude as a social or psychological disorder and pressurize them to meet religious scholar or physician to be “corrected”; disproving of their gender non-conforming behaviour and more. Most respondents showed that family individuals physically and sexually abused them too.¹ It happens in both the general population and private circles; more often intensifies after some time, and regularly goes before physical and additionally sexual violence.² They like to dress up like females but it is not allowed in the home. In front of the relatives, they were humiliated to demonstrate female gestures and attitude. They endeavored to remain a connected hold with family and home at any cost for emotional peace and relief but suffer from pain and stress when they encountered dismissal from their families.³ They frequently neglected to deal with a protected space inside their families. This choice of leaving home was concluded when turned out to be nearly connected with feminine male companions where they were fit mentally, sexually, and socially. At the point

¹ H. Jami and A. Kamal, "Measuring Attitudes toward Hijras in Pakistan." *Gender and Religiosity in Perspective*, undefined (2015), /paper/Measuring-Attitudes-toward-Hijras-in-Pakistan%3A-and-Jami Kamal/e9f717 ceee2939d4af 76cdd071 6833e553 eb7ce5.

² Abubakr Saeed, Usman Mughal and Shaista Farooq, 'It's Complicated: Sociocultural Factors and the Disclosure Decision of Transgender Individuals in Pakistan.' *Journal of Homosexuality*: 65, no 8, (2017), accessed 16 November 2019, <https://www.tandfonline.com/doi/abs/10.1080/00918369.2017.1368766?scroll=top&needAccess=true&journalCode=wjhm20>.

³ Aamir Khatak et al., 'Pakistan journal of society, education and language social exclusion of transgender community in district charsadda' 2 (1 January 2020): 2523–1227.

when a transgender met a transgender guru and turned into a *chela* of that guru, he found a place to live.⁴

Islamic law has caused arrangements on issues that identify with sexual harassment. The Creator has appointed the devotees, male and female the same, to bring down their look and control their sexual organs so that would not lead them to sexual sins nor should they gaze at the other gender to cause sexual harassment. This shows that it isn't considered Muslims to place unsuitable desires in the hearts of others by any type of harassment. In a comparable vein, the Prophet precluded all roads that can prompt sexual harassment and this incorporates denying individuals of various genders from sitting or from having the conversation in a private or confined zone. On a similar token, regard for one's security is exceptionally ensured in Islam even concerning kids. Youngsters would need to acquire the authorization of their folks before they go into the rooms of their folks in specific periods. This is additionally a measure to forestall any types of sexual harassment.

In 2009 the Supreme Court of Pakistan ordered that the state administration formally distinguish a different gender for the transgender group, including transgendered individuals. The court advised the government to start enabling individuals to recognize as transgender while enlisting for a national identity card. Moreover, Pakistan's transgender groups were new measures to qualify transgender people for having a legal right of share in the family inheritance, a held 2 percent quota of occupations in all divisions and the privilege to vote in elections. However, employment of the transgender group by the state as a method for offering help likewise remains an ignored policy. There is no portion held for the transgender people out in public sector jobs at the federal or provincial levels. Except for Punjab, the common Public Service

⁴ Aurangzaib Alizai, Philippe Doneys and Donna I. Doane, "Impact of gender binarism on hijras' life course and their access to fundamental human rights in Pakistan" *journal of homosexuality: vol 64, no 9* (2016), accessed 16 November 2019, <https://www.tandfonline.com/doi/abs/10.1080/00918369.2016.1242337?src=recsys&journalcode=wjhm20>.

Commission (PSCs) does not specify transgender as a distinct gender in the eligibility criteria for employments posted in the press.⁵

The hostile or aggressive conduct of an individual who consistently makes sexual remarks displays pornographic material, or sexually touches somebody. Transgender face harassment at various structures. Because of feminine practices, they revealed experiencing serial harassment, starting at home, extending, to all circles of life. Most transgender are associated with sex work was again harassed verbally, physically, sexually and finally psychologically. Not the culprits, rather transgender were charged and punished much of the time. As a result, their self-esteem and morale were depleted. By losing confidence and any desire for survival as expressed in the above, they have become edgy and have not hesitated to be associated with various risky exercises, including sexual activities and liquor abuse.⁶ Poverty and abnormal levels of job inequality leave many transgender people with no decision yet to conduct sex work for cash or to meet their needs. Others may be sex workers by decision, possibly because it is the main profession where they can dress and be regarded as females. Trans sex workers can face pressure to change their bodies to attract customers.⁷ Transgender people are persecuted because they live as women. Being a woman in this devious culture is dangerous, but certain factors make her much more vulnerable when it comes to sexual and domestic abuse. For example, if a man targets a transgender, particularly if he attempts to rape her, he may find that the victim has or used to have a "male" anatomy. This discovery also leads to more aggressive attacks. Murders of

⁵Q. Naseem, "from silence to transaction in Khyber Pakhtunkhwa, (2016) .pdf, accessed 16 November 2020, <https://www.civicus.org/documents/reports-and-publications/socs/2016/from%20silence%20to%20transaction%20in%20khyber%20pakhtunkhwa%20.pdf>.

⁶ Alizai, Doneys, and Doane, "Impact of gender binarism on hijras' life course and their access to fundamental human rights in Pakistan." *Journal of homosexuality* vol 64, no 9'.

⁷ Sibsankar Mal, 'let us to live: social exclusion of hijra community', *Asian journal of research in social sciences and humanities* 5, no. 4 (2015): 108, <https://doi.org/10.5958/2249-7315.2015.00084.2>.

transgender people, such as prostitutes, are rarely taken seriously or with sympathy by the media and the authorities, particularly if the victim is a transgender person engaged in prostitution.⁸

Miseries of transgender do not stop at a certain point, but rather confront criminalization with mishandling and physical assault in every possible way. Law enforcement authorities, including the police, never organize and have little respect for the human rights of the transgender community. Many cases are reported where the police not only threaten transgender people believing that they are helpless and weak but also abuse and physically assaulted them. Policemen are also found guilty of receiving money from transgender people when they arrive late from wedding celebrations or late-hour birthday parties. In addition to sexual assault, the spectrum ranges from sexual harassment to violent gang rape. Their situation is further compounded by their dehumanization as well. From a social point of view with unregulated male influence, these consequences are an example of endemic sexual harassment against dehumanised sexual objects. Many of the transgender people are sex workers; the example of oppression is heightened by the lack of a lawful action plan. The offenders of this violence are diverse, with the most popular being customers, police officers and male family members.⁹

Objectives of the study

The objectives of the study are as follows:

1. To explore the age and education of transgender in Punjab
2. To explore the sexual harassment of transgender in Punjab
3. To examine the effect of age and education on sexual harassment of transgender in Punjab

Review of the literature

⁸ Emi Koyama, "The Transfeminist Manifesto", in *Feminist Theory Reader*, ed. Carole and Kim, 5th ed. (Fifth edition. | New York, NY : Routledge, 2020.: Routledge, 2003), 83–90, <https://doi.org/10.4324/9781003001201-12>.

⁹ 'Transgender Community in Pakistan. Pdf', accessed 17 November 2019, <http://af.org.pk/gep/images/GEP%20Gender%20Studies/Transgender%20Community%20in%20Pakistan.pdf>.

In the Quran it is said: " Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things".¹⁰ This refrain by and large alludes to acts that can offer ascent to an insidious public outrage like malevolent tattle, defamation or criticism intentionally expected to make hurt an individual's standing or harm them in different manners. Sexual harassment tends to make a malevolent public outrage if it is overlooked and the culprit is permitted to go after guiltless unconsenting parties. Further, on the significance of guarding and protecting the honour of man, Prophet (PBUH) expressed: " Whoever saved the honour of his brother, Allah (SWT) will save his countenance against the blaze of fire on the Day of Judgment ".¹¹ Once more, "it isn't for an adherent to enjoy affronts, mockery or reviling". In a connected Hadith, Prophet Muhammad (PBUH) was cited as saying: "Do not harm your fellow Muslims, do not impute evil to them, and do not try to uncover their nakedness. For behold, if anyone tries to uncover the nakedness of his Muslim brother, God will uncover his own nakedness".¹²

In numerous nations transgender stigmatized from an early age and may drop out of education because of tormenting and institutional discrimination, for example, constrained clothing standards (including school uniforms and hair length) or inappropriate toilet facilities. This happens in both mainstream and religiously partnered schools and colleges. The estimations of religious institutions may make life especially difficult for transgender. The atmosphere in conservative schools can show significantly more noteworthy difficulties for transgender. Transgender students report that they are not called by their name or gender identity, are excluded from field trips or

¹⁰ An-Nisā' 4:148.

¹¹ M. H Kamali, "Freedom of Expression in Islam" The Islamic Text Society, 1994, <https://its.org.uk/catalogue/freedom-of-expression-in-islam-paperback/>.

¹² Muhammad Ibn 'Īsā al-Tirmidhī, *Jāmi' al-Tirmidhī*, Hadith 255.

games, and are not allowed to utilize their preferred locker room or bathroom don't have access to a washroom.¹³

It is also evident from several studies that transgender are more likely to be unemployed. If employed, they face harassment and other forms of discrimination in the workplace, from recruitment to promotion.¹⁴ They also faced discrimination in various forms such as enrolment, poorly paid salary, preservations, and up-gradation. Some of them also end up losing their jobs for the reason of gender transition. Lack of employment opportunities and problems at workplaces forces them to engage in sex work.¹⁵

After decades of ignominy and exploitation as dancers, singers and beggars, Pakistan's "third sex" is to be officially surveyed and registered under the direction of the Supreme Court. The census ordered by the chief justice, who has built a reputation for reaching out to minorities in need of protection, will be conducted in all four provinces and the information compiled in a database. It will record eunuchs' family origins and look into their living and working conditions. Transgender in Pakistan are often denied entry to schools and hospitals and refused properties for rent or purchase. Discrimination follows even in death when many are denied formal burial rites.¹⁶

There is an unpreventable case of injustice and discrimination in opposition to transgender individuals in society. Transgender perform non--conformity behaviour as the result of discrimination and violence that they face every day from

¹³ Martin Mitchell et al., *Trans Research Review* (Manchester: Equality and Human Rights Commission, 2009).

¹⁴ Stephen Whittle et al, "Engendered Penalties: Transgender and Transsexual People's Experiences of Inequality and Discrimination." (2007): 122.

¹⁵ Emilia L. Lombardi et al., 'Gender Violence: Transgender Experiences with Violence and Discrimination', *Journal of Homosexuality* 42, no. 1 (26 March 2002): 89–101. https://doi.org/10.1300/J082v42n01_05.

¹⁶ Aaron Devor, "Witnessing and Mirroring: A Fourteen Stage Model of Transsexual Identity Formation." *Journal of Gay & Lesbian Mental Health* 8, no. 1 (2004): 41–67, <https://doi.org/10.1080/19359705.2004.9962366>.

mainstream society because the embraced social environment of society and deviance from gender social norms both are strongly associated with each other.¹⁶

Methodology

The present study was quantitative and the researcher used stratified random sampling as a sampling technique. The data was taken from Punjab and there were 36 districts and 2467 registered transgender by the social welfare department in Punjab. Using Yamane's sample size formula,¹⁷ the researcher allocated a sample of 344 respondents. The researcher used the following formula for proportional allocation for each stratum;

$$n_h = (N_h / N) * n$$

After allocation of the proportionate, the researcher randomly selected the desired number of respondents from the list. For the present study to measure sexual harassment of transgender, after the permission of the author, the researcher adopted the scale sexual experience scale.¹⁸ The researcher modified the scale according to the culture and need of the study.

Data Analysis

Table-I: Geographic region-wise frequency and percentage distribution of respondents

Sr. no	Region	No. of district	N		N
			F	%	
1	Northern	5	51	14.9	364
2	Central	21	230	66.6	1658
3	Western	3	8	2.4	55

¹⁷ Yamane Taro, "Statistics An Introductory Analysis." 2nd Edition: Yamane, Taro: 7438630882438: Amazon.Com: Books', 1967, <https://www.amazon.com/Statistics-Introductory-Analysis-Taro-Yamane/dp/B0000CNPXC>.

¹⁸ Majid, Sobia Khateeb, and Azmat Shaheen, "An Analytical Study of the Socio-Economic Problems of Third Gender.", *Journal of Social Economics* 2, no. 2 (2015): 84–88.

4	Southern	7	55	16.1	390
	Total	36	344	100	2467

Table No. I elaborates geographic region-wise frequency and percentage distribution of transgender. A sample of 230 was selected from central Punjab, i.e., 66.6 percent of the total sample. Data trend revealed that a large number of respondents were residing in the central region of Punjab. The geographically central region of Punjab was the largest and there were 21 districts in central Punjab therefore, the population of this region was larger as compared to other regions.

Table-2: Frequency and percentage distribution regarding demographic characteristics of the respondents

Item	Category	F	%
Age			
	18-25	32	9.3
	26-30	94	27.3
	31-35	80	23.3
	36-40	52	15.1
	above 40	86	25.0
Total		344	100
Area			
	Rural	102	29.7
	Urban	242	70.3
Total		344	100
Living with			
	Family	4	1.2
	<i>Guru</i>	195	56.7
	<i>Chela</i>	84	24.4

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	Alone	61	17.7
Total		344	100

Table No. 2 shows that there was 27.3 percent of respondents' age were 26-30 years and 242 (70.3 %) from urban areas. The researcher observed that due to limited economic resources and traditional culture in rural areas, transgender prefers to live in urban areas to attain the food basket and live their desired life. Due to limited economic resources and extreme social hurdles in settling in rural areas, transgender prefers to live in urban areas.¹⁹ Moreover, said table entails that 56.7 percent of respondents were living with their *guru* (master of the same gender). Transgender was excluded from their families because of their sexual orientation. There is no shelter for such a gender, so there is no choice for transgender people to survive except living with the transgender community and following the hierarchy of their community to become the *Chelā* of *Gurū*. A *Gurū* is a group leader who has many followers, known as *Chelās*. The structure is very loose, but it is also very patriarchal. The process ascends like a family tree, the disciples of the same guru are called "*guru Bhāi*," and the guru is called "*Gurū Dādā*."¹⁹ It is important to note that relations have been assigned masculine titles within the transgender system. Transgender Powerless cannot engage in social, economic, cultural and political practices, nor are they affiliated with conventional social structures and institutions. They are being dominated and exploited by members of mainstream society. Transgender is unable to exert power or create citizenship rights at home or in society.²⁰

Table-3: Frequency and percentage distribution regarding demographic characteristics of the respondents

Item	Category	<i>f</i>	%
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¹⁹ Faisal Shehzad and Inayat Ullah Khan, "The Plight of Eunuchs in Pakistan: An Over View." *Journal of Law and Society*, no. 68 (2016): 8.

²⁰ Aqsa Iram Shahzadi and Dr Shahzad Ali, "What Do They Think about Themselves? Exploring the Realities about Eunuchs in Pakistan." (2018): 9.

Education			
	Above Matric	7	2.0
	Matric	70	20.3
	Middle	26	7.6
	Primary	188	54.7
	Uneducated	53	15.4
Total		344	100
Source of income			
	Business	6	1.7
	Job	2	0.6
	* <i>Vail</i>	48	14.0
	Dance	131	38.1
	Begging	63	18.3
	Sex work	94	27.3
Total		344	100

* *Vail* means a token money one gives on a happy moment to the entertainer.

Table No. 3 describes that the education of more than half (54.7 percent) respondents was primary. Transgender suffer from discrimination, sexual harassment and oppressive behaviour in school either by the schoolmates or by the instructors, so they leave the school. Transgender faced oppression in school either by the schoolmates or by the instructors; the fellows declined to play or share the knowledge with transgender. They were charged by the educators as feminine kids disregarding social norms. In most cases, transgender leave school due to the unfriendly environment. Next time they do not dare to discover any opportunity for education.²¹ Transgender students were four times more prone to be verbally harassed as a result of their gender articulation. Moreover, the table describes that the main source of income 38.1 percent of respondents was dance. To purchase the meal,

²¹ Sharful Islam Khan et al., "Living on the Extreme Margin: Social Exclusion of the Transgender Population (Hijra) in Bangladesh." *Journal of Health, Population, and Nutrition* 27, no. 4 (August 2009): 441–51.

they adopt such a shameful profession. Dance in the context of Pakistani culture is not considered a good profession. Society perceives that they are either fit for sex work or dance. Moreover, a reason behind becoming a dancer is that transgender are not accepted in any other job or profession. Many transgender were abused verbally, physically, and sexually at workplaces for which they never received any justice. They rather lost the job because the employers wanted to save the workplace from sexual pollution. They desire to be involved in any occupation. However, they are denied in the job market. They are involved in *Hijra Giri* which referred to *bazaar tola* (collecting money from the marketplace) and *vail*.²²

Table-4: Frequency and percentage distribution of gender harassment of respondent

Sr. No.	Statement	Never	Rarely	Sometimes	Often	Always	Mean
	Have you ever ...	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	
i	been bearing sexually explicit comment from someone	53 (15.4)	20 (5.8)	2 (0.6)	112 (32.6)	157 (45.6)	3.87
ii	Listened to someone telling sexually explicit stories	24 (7.0)	30 (8.7)	12 (3.5)	107 (31.1)	171 (49.7)	4.08
iii	observed someone displayed sexually offensive material	40 (11.6)	38 (11.0)	35 (10.2)	70 (20.3)	161 (46.8)	3.80
iv	been a victim of sexual remarks	44 (12.8)	40 (11.6)	35 (10.2)	76 (22.1)	149 (43.3)	3.72

²² Jesse B. Fletcher, Kimberly A. Kisler, and Cathy J. Reback, 'Housing Status and HIV Risk Behaviors Among Transgender Women in Los Angeles." *Archives of Sexual Behavior* 43, no. 8 (November 2014): 1651–61, <https://doi.org/10.1007/s10508-014-0368-1>.

Table No.4 depicts the descriptive statistics of gender harassment of transgender and 45.6 percent of respondents argued that they always have been “bearing sexually explicit comment from someone” and mean of the item was 3.87. Also, 49.7 percent respondents responded that they always “listened to someone telling sexually explicit stories” and the mean of the item was 4.08. The table entails that 46.8 percent respondents always “observed someone displayed sexually offensive material” and mean of the item was 3.8. The table describes that 43.3 percent respondents responded that they always became “a victim of sexual remarks” and the mean of the item was 3.72. The table states that a large number of respondents had faced gender harassment. They argued that they had been the regular victim of sexual remarks from strangers at public places and no one helped them in such a situation. Being transgender, they were habitual to face such kind of behaviour from the public.

Table-5: Frequency and percentage distribution of unwanted sexual advances

Sr. No.	Statement	Never	Rarely	Sometimes	Often	Always	Mean
	Have you ever ...	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	
i	observed that someone touched on sensitive parts of the body	38 (11.0)	21 (6.1)	31 (9.0)	104 (30.2)	150 (43.6)	3.89
ii	experienced someone trying to discuss sex	41 (11.9)	39 (11.3)	48 (14.0)	92 (26.7)	124 (36.0)	3.64
iii	observed someone leering at you	54 (15.7)	29 (8.4)	30 (8.7)	77 (22.4)	154 (44.8)	3.72
iv	borne someone establishing a sexual relationship with you	57 (16.6)	34 (9.9)	28 (8.1)	68 (19.8)	157 (45.6)	3.68

Table No. 5 states the descriptive statistics of unwanted sexual advances of transgender, 43.6 percent respondents always “observed that someone

touched their sensitive body parts against their will” and the mean of the item was 3.89. The table describes that 36 percent respondents always “experienced that people tried to discuss sex” and mean of the item was 3.64. Table entails that 44.8 percent respondents always “observing someone leering at them” and mean of the item was 3.72. The table describes that 45.6 percent respondents always “borne someone establishing a sexual relationship with them” and the mean of the item was 3.68. The table revealed that a large number of respondents had to suffer from unwanted sexual advances. People abused them sexually without their permission and will. They had been touched on their sensitive parts unwantedly by the public. Therefore, transgender preferred to avoid public busses, washrooms, shopping malls and restaurants, etc.

Table-6: Frequency and percentage distribution of sexual coercion

Sr. No.	Statement	Never	Rarely	Sometimes	Often	Always	Mean
	Have you ever ...	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	<i>f</i> (%)	
i	faced someone exploiting for sex	78 (22.7)	68 (19.8)	33 (9.6)	73 (21.2)	92 (26.7)	3.10
ii	observed someone giving undue favours	74 (21.5)	39 (11.3)	44 (12.8)	90 (26.2)	97 (28.2)	3.28
iii	felt someone physically threatening you to have sex	64 (18.6)	32 (9.3)	41 (11.9)	56 (16.3)	151 (43.9)	3.58
iv	experienced someone forcing you to cooperate for sex	90 (26.2)	31 (9.0)	32 (9.3)	63 (18.3)	128 (37.2)	3.31

Table No. 6 explains the descriptive statistics of sexual coercion of transgender, on the question, “have you ever experienced someone exploiting for sex” and 26.7 percent of the respondents argued that they were always exploited for sex and the mean of the item was 3.1. The table describes that 28.2 percent of the respondents were always experienced someone giving undue favours and the mean of the item was 3.28. The table depicts that 43.9

percent respondents always “observed someone physically threatening” them to have sex with them and the mean of the item was 3.58. The table describes that 37.2 percent respondents always “experienced someone forcing them to cooperate for sex” and the mean of the item was 3.31. Table unfolded that majority of the respondents had been victimized sexually by the public. People offered them different kinds of support and favour just to enforce them for sex, and if/when they refused to do so then people threatened them to face the worst kind of consequences.

Test of Hypothesis

Table no. 7: Effect of age and education on sexual harassment of transgender using linear regression

Variable	β (S. E)	t
Age	-.612 (0.496)*	-2.766
Education	.606 (0.546)*	1.983
R	0.816	
R ²	0.666	
Adjusted R ²	0.665	

Note: *. $p < .05$, **. $p < .001$

Age and Education were independent variables of the study while sexual harassment was the dependent variable. The researcher used the linear regression statistical technique for measuring the effect of each item of independent variables on the dependent. The SPSS model summary of the above analysis contains the following information: age and education of transgender have a significant effect on their sexual harassment. $R = 0.816$, $R^2 = 0.666$, and Adjusted $R^2 = 0.665$. R square describes the predicted sexual harassment, so results show that predicted gender harassment of transgender was 81%. β value represents the change in outcome associated with a unit change in the predictor, -61.2% influence of age and 60.6% of education upon the dependent variable and model was significant at; $p = .001$. In the meanwhile, greatest influence upon the gender harassment while observing the

formula of ANOVA researcher calculated value of F test over the degree of freedom ($df=4$, $F= 4.503$; $p= .001$) and F test calculated value was above the tabulated value and it was significant as well, therefore, researcher accept the model. Moreover, as the age of respondents increase their sexual harassment decreases; education and sexual harassment both are positive moves with each other. Dancing and sex-work were also closely linked with age, younger transgender adapted these two as their principal source of income while the older ones prefer *vail*. Transgender face sexual harassment at a younger age and as the age increases their harassment reduces.²¹ Moreover, because of the low education transgender are powerless in society and not part of mainstream society. Therefore, they suffer from sexual harassment.²²

Conclusion

In Pakistani society, there is less space for transgender and they face extreme sexual harassment in every sphere of their life. They are unable to get proper benefits from conservative social structures and institutions. Socio-cultural and educational services are extremely constrained for a person with a transgender identity. They are known as 'abnormal' and ultimately become vulnerable to sexual harassment. The findings of the present study conclude that transgender experience sexual harassment at an early age because of their gender identity and there is no space for them in educational institutions as well. Because of low education, they indulge in dance begging, or sex work and experience sexual harassment. Islam is a religion of ethics and morality. Islam is the religion that provides a complete code of conduct in the form of the Quran, Ḥadīth, of Prophet Muhammad (PBUH). Islam is against every sort of harassment. If we implement the rules of Islam and spread the teachings as well, we can cope with the issue of sexual harassment from every sphere of society.