



Pakistan Gender Review

**Volume - 1
Issue - 1
June - 2026**



**Department of Gender Studies
The Islamia University of Bahawalpur, Pakistan**



Pakistan Gender Review

**Volume - 1
Issue - 1
June - 2026**



**Department of Gender Studies
The Islamia University of Bahawalpur, Pakistan**

ISSN (P):

ISSN (O):

Vol. 1, Issue, 1 June 2026

Department of Gender Studies
The Islamia University of Bahawalpur

Patron-in-chief: Prof. Dr. Muhammad Kamran, Vice Chancellor, The Islamia University of Bahawalpur (IUB).

Patron: Prof. Dr. Rubina Bhatti, Dean, Faculty of Social Science, IUB.

Chief Editor: Dr. Sarfaraz Batool, Associate Professor, Director UBSSS, IUB.

Editorial Board:

Editor: Mr. Ansar Abbas, In-charge Chairperson, Department of Gender Studies, IUB.

Managing Editor: Dr. Hasnat Ahmad, Lecturer, Department of Gender Studies, IUB.

Sub Editor: Dr. Shahzad Mehmood, Lecturer, Department of Gender Studies, IUB

Sub Editor: Mr. Sibtain Yasir, Lecturer, Department of Gender Studies, IUB

Pakistan Gender Review

Vol 1, Issue 1, June 2026

(Date of Publishing: 30 June 2026)

Table of Contents

Sr. No.	Title of the Article	Author (s)	Page Numbers
1	Sisters In Solidarity: Reflections On Aurat March And Struggle For Reconciliation Between Feminism And Society	Saad Aslam, Sahira Zaman	1-10
2	Determining Gender Identity: Socio-Religious Controversies About the Trans Persons (Protection of Rights) Act, 2018 in Pakistan (A Case Study)	Qaiser Khan	11-18
3	Challenges and Opportunities: Exploring Lived Experiences of Transgenders during Covid-19 Pandemic	Maria Khan, Ayesha Khan	19-28
4	English Language and its Socio-Economic Impacts in the Pakistani Context	Obaid Rehmar	29-37
5	Workplace Harassment Faced by Residential (maids) Workers in Sialkot	Sidra Spall	38-49

Sisters In Solidarity: Reflections On Aurat March And Struggle For Reconciliation Between Feminism And Society

Saad Aslam, M.Phil. Scholar,

Department of Gender Studies, University of the Punjab Lahore Pakistan

Email: saadi4379@gmail.com

Dr. Sahira Zaman, Assistant Professor,

Fatima Jinnah Women University Rawalpindi, Pakistan

Email: sahirazaman@fjwu.edu.pk

Article Information

Abstract

Keywords

Feminism

Prejudice

Patriarchy

Aurat March

Pakistan

This paper evaluates how feminism in modern-day Pakistan has been curtailed from its inception to contemporary times. It analyzes the origins of feminism and contemporary feminism, which have raised awareness regarding many prejudiced notions in the patriarchal structure within Pakistan. Qualitative, multilingual, semi-structured interviews were conducted via cell phone to collect research data. The interviews took about 20-30 minutes. The interviewees were asked about their interactions with the March, how it resonated with them, and how they felt expressing themselves in a men-dominated space. This article concludes with a discussion of the tactical and strategic effects of the *Aurat March* after its organization and its role in the overall landscape of national social movements. The research has highlighted the contextual differences between Western feminism and women's rights laws in a local religio-cultural backdrop. These findings have implications for understanding contemporary feminist scholarship in Pakistan.

1.Introduction

Pakistan's Aurat March (Women March), launched by a group of progressive feminists collective Hum Auratein (We the Women), coincided with International Women's Day, March 08, 2018. The march pushed for stringent liabilities for crimes of violence against women and support and rehabilitation for women who have experienced such in public spaces, at home, and in the workplace. This article enters the debate around feminism from the perspective of Aurat March- a movement originating in Pakistan against the milieu of hard-core and inveterate socio-religious/ political patriarchal structures of Pakistani society. This research article delves into the manifestoes and impacts of the Aurat March as a one-of-a-kind movement in Pakistan and the controversies surrounding it.

1.1 Aurat March (Women March)- Origin and Evolution in Pakistan

In Pakistan, women have to live with much social prejudice, aggressive and sometimes inhumane lifestyles, and toxic discrimination, which deprives them of their fundamental rights resulting in forced or early childhood marriage, lack of essential education opportunities, lack of mobility and access to dignified transportation, lack of safety in public domains, physical and emotional violence at homes, sexual harassment at workplaces plus a considerable wage gap, which vanquishes their freedom of choice and equality under a patriarchal mindset (UN Women Report 2020). Women also

face severe crimes like preemption of rights and revenge schemes (e.g. *wanni swara*), including acid attacks, honor killings, forced marriage, or sexual servitude that are regularly silenced by society and frequently overlooked. Pakistan is ranked the third-worst in the 2020 Gender Gap report, gauging parameters like economic justice, education, health, and political empowerment (World Economic Forum 2020). According to Government of Pakistan data, at least 28 percent of women between 15 and 49 have experienced physical violence, with 40 percent of the men polled agreeing that it was acceptable to beat your wife under certain circumstances. (National Institute of Population Studies 2017-18) They are Showing a grievous gender situation in Pakistan.

With launching a new feminist movement on the horizon parallel to the #MeToo movement taking place internationally, a young and vital women's collective challenged the current social order with the help of social media by putting forth a charter of demands for equal rights for women served as a mouthpiece for the marginalized communities of transgender people and religious and ethnic minorities.

1.2 Socio-Political Fabric of Society and Rising Women's Movements

After gaining independence from the British, Pakistan emerged as a Muslim-majority state. Hence, religion became the cornerstone of Pakistani Identity, and it assumed that the nations would take the same view of amalgamating their nationality with Islam (Dhulipala, 2015). Nevertheless, after the partition, religion was used as a tool to do oppressive legislation for underprivileged segments, mainly women. Anyone straying from the path faced severe consequences. *Aurat March's* demands represent a divergence on this path to legislation, resulting in the intense and often violent reaction faced by protesters each year by the politico-religious groups that have taken a firm stance that *Aurat March* is a paid propaganda by the 'secular, immoral' women at the behest of West. They are here to promote the Western agenda of vulgarity and immorality.

In the mid-1970, the regime declared to lead the country according to its inception philosophy [وفاقی] and was labeled as the most responsible for the rise of Islamic fundamentalism in the country (Haqqani 2010). This religious drive further victimized the weaker segments of society, i.e., women and religious minorities. As mentioned earlier, the trends severely affected Pakistan's socio-political fabric. Afterward, the regime kept trying to balance Islam and democracy. However, the legacy was too strong to overcome a system of punishments and persecution (Talbot, 1998).

Saigol (2016) and Jamal (2005) discussed how women's empowerment is severely hindered by a deep-rooted colonial mindset fueled by the war against terrorism and the wave of religious intolerance. Jamal (2005) has also discussed the politico-religious movements in Pakistan that favor undermining women. She has also discussed how the powerful societal alliances in Pakistan have a history of enfeebling women and other religious minorities for their gains by subjectively interpreting divine scriptures (Jamal, 2016).

The *Aurat March* created a radical divide between traditional and progressive schools in Pakistan. The participants and organizers of the *Aurat March* countenanced astronomical backlash from the old school and traditional factions of the society, from social media harassment to death and rape threats after the march and labeled as *un-Islamic* (Zehra, 2019). Many others thought that the organizers were going too fast, too soon for the conservative groups to digest and unlearn the toxicity taught to them by society and the culture (Asher, 2020). Many argued that the marchers were lascivious and salacious opportunists who had offended the conservative values of a Muslim-majority state and enfeebled a fair fight for rights with an unnecessary anti-Islamic agenda (Bari, 2021).

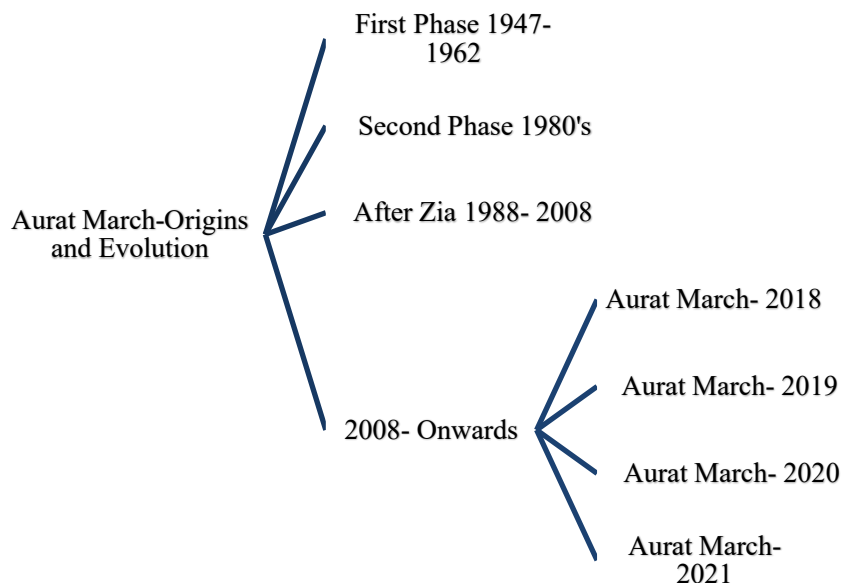
Gender is one of the tenets of Pakistani society. Patriarchal values are thoroughly ingrained in every aspect of life, from local traditions and culture to religious doctrines. Islam, being the dominant religion, has vast leverage over determining gender roles. A fine distinction has placed women in only their reproductive roles as mothers and wives, only to be seen in private, and men in a productive role as breadwinners in the public arena (Johanssen et al. 2011). Due to this, women are often held back from obtaining more skills and education, limiting their opportunities and increasing their dependence on men.

Furthermore, many religious and cultural hindrances are put forth in the path of women. This has been going on for an extended period. Consequently, some quarters of the new generation, tired of the antediluvian system and culture, started to organize a modern movement parallel to the international movements of women that started at the beginning of 2017 and started to gain momentum worldwide.

In short, this study revolves around the contemporary women’s movements in Pakistan and the impacts on our society in different socio-economic strata.

1.3 Phases of Women’s Struggles in Pakistan

Figure 1: Phases and history of Aurat Marches (Women Marches) in Pakistan from 1947-2021



This figure shows the *Aurat March* by a timeline: the historical perspective of women's rights and the contemporary movement. It is a chronology of campaigns and movements that outline, substantiate, and safeguard women's rights in Pakistan. These movements have historically been shaped and respond to the national and global reallocation of leverage and jurisprudence (which involve the war on terror, the #MeToo movement, etc.) (Charania, 2014; Iftikhar, 2012). The inter-relation of the women's movement and the State has manifested from mutual accommodation to outright antagonism.

1.4 2018- onwards

The cities of Karachi and Lahore celebrated the first-ever *Aurat March* on International Women’s Day 2018 to highlight women’s issues and end sexual harassment and violence (Shah, 2020). They protest and demand better protection laws for women, repealing the archaic rules in the constitution (Asher, 2020).

1.5 Aurat March- 2018

In a first for Pakistan, the march drew crowds of women to Lahore, Islamabad, and Karachi streets. One of the most highlighted issues discussed in March was *KaroKari*,¹. Pakistan has the world's highest incidence of honor killings (Jafri, 2008). Sources disagree about the exact number of honor killings, but Human Rights Watch, NGOs/INGOs reckon that such unreported incidents exceed these numbers significantly. Roughly 500 women are killed by family members who believe their honor has been damaged each year (HRCP, 2018).

1.6 Aurat March- 2019

It was controversial from the get-go. It all started with the controversial slogan “*Mera jism, Meri marzi*” (My Body, My Choice). The marchers said that the discussion of restricted topics like women's rights to their bodies, rape, and marital rape is being discussed for the first time, termed a

¹ An honor killing or shame killing is the murder of a member of a family most often of women by male members justified by saying that the victim has brought dishonor upon the family or community

march's success (Toppa, 2019). Online harassment has gone too far in death and rape threats to the organizers and the marchers (Azeem, 2019).

1.7 Aurat March- 2020

The March is already under doubt due to the raging COVID-19 pandemic. However, hardline conservatism did criticize the March in mainstream media and on social media. Clerics termed the participants the “*Most evil of women.*” Despite such criticisms from the alt-right, conservatives, and other religious factions, a large crowd, including many men, attended the march to raise awareness about gender discrimination in Pakistan (Zehra, 2019).

1.8 Aurat March- 2021

Due to COVID-19, the “Women’s Health Crisis” was identified as the central theme (Current, 2021). Instead of regular street marches, sit-ins were held to protest patriarchal violence with a central demand for the end of the two-finger test and more women and trans women representation in Medico-legal teams in hospitals. Again, critics tried to discredit this March by falsifying information and sending a flurry of disinformation on social media. Hardcore *Aurat March* decriers published a fake video of *Aurat March* slogans to besmirch the movement's causes, and false blasphemy charges were laid on the women activists (Shahid, 2021).

Marchers came out in 2019, 2020, and again in 2021 on the same occasion, making it the first miraculous and perpetual movement in Pakistan. The organizers and participants realized other underlying issues from solid repositioning. They called for inclusive participation from upper-class and middle-class women from urban and rural areas, men, and the transgender community. The *Aurat March* called for support for women from the State and society who experience violence and harassment by security forces in public and private spheres.

Women’s rights movements like the Aurat March are polarizing, misunderstood, and ineffective unless their narrative is changed to integrate the concepts of modernity and Islam. Rahman (1982) noted that bridging the gap between religion and modernity is challenging, though essential. Islamic feminism can act as a joint base for both traditional/ religious groups and more secular groups and help actuate the country to become gender-equal and peaceful.

Women's struggle for social and political justice has been going on for many years. However, in the years that followed the *Aurat March*, women gained significant awareness of their role and importance as political and social actors. While it is far-fetched to claim a de facto connection between the March and the apparent commendation of women, the event certainly drew recognition to women's grievances. It set forth guidelines that helped interpret women’s issues throughout the following year, whether this pinnacle moment in women’s pursuit of demanding socio-political equality signifies a bona fide shift in their outlooks (Shaheed, 2019).

1.9 Study Objectives

1. To analyze the participants' perceptive impacts of contemporary *Aurat March* since 2018 and their far-reaching consequences.
2. To explore participants' views on whether a diverse crowd with distinct interests in religion, social and economic reform, gender, and sexuality mobilize around a shared issue.
3. To analyze the wise role of religion, state, and street power to achieve the set forth demands by *Aurat March*.
4. To discuss the effectiveness of *Aurat March* and the role of social media and traditional media in this regard.

3. Methodology

3.1 Research Design

To uncover the multilayered truth, qualitative research was utilized to obtain participants’ views, perceptions, and experiences about the March. Data were analyzed thematically, following guidelines

developed by Braun and Clarke (2006). The themes covered in the schedule were the association of participants with *Aurat March*, the plan of *Aurat March*, their stance on Islamic Feminism and Western Feminism, the backlash they receive from alt-right and conservative Islamist groups, and their plans and hopes about the future of feminism in Pakistan. Online semi-structured interviews were administered to explore critical themes and a standard interview process was adopted to maintain uniformity(Denscombe, 2010).

3.2 Study Sites and Participants

This study was conducted among university students who were *Aurat March* participants. These participants were from Lahore, Islamabad, Peshawar, Quetta, and Dera Ghazi Khan, Pakistan's cities. Participants were from different socio-economic backgrounds, and both genders were represented. Participants in March were between 21 and 35 years old. Many March participants were contacted via cellphone, and only those who volunteered for the interviews were included.

3.3 Ethical Considerations

Each interviewee gave informed consent. Participants could withdraw at any time and were not compelled to answer all the questions. Interviewee confidentiality was observed throughout the study. Interview engagements were booked in advance with those who agreed to participate. Ten participants participated in the survey: eight women and two men. The interviews lasted 20 to 30 minutes and were conducted bilingually in English and Urdu.

3.4 Data Collection

The participants were selected relying on subjective judgment and were purposive. The data were collected from the interviews of the participants (see. Table 1) who participated in the march from 2018-2021. All the interviewees were contacted personally by the researchers. Care has been taken to approach a linguistically, culturally, and socially diverse sample. Hence, participants' demographics mix rural and urban and different ethnicities. The interviews were of various durations and enabled researchers to understand participants' journeys as they narrated. It also allows us to formulate and explain the underlying problems in the *Aurat March*. Information is collected at the beginning of each interview to capture vital demographics such as age, university, faculty, and address (see Table 1).

3.5 Procedure

In this research, the data is analyzed deductively. Deductive analysis was used as it was interpretative and was shaped and informed by pre-existing theories and concepts. The rules of deductive logic are followed to reach conclusions. The interviews were carefully read, examined, and investigated to compose lead-off ideas. A six-step process was conducted for a thematic analysis: the course of action for analysis was followed by familiarization, coding, generating themes, reviewing themes, defining and naming themes, and writing them up (Guest, MacQueen, & Namey, 2012). The social context of participants' thoughts and perceptions was considered during the interpretation.

4. Results

Table 1: Demographic information of study participants (n=10)

S.No	Interviewee	Age (years)	Educational Background	Locale	Gender Spectrum
1	R1H	27	Food Technology	Urban	Woman
2	R2R	23	Psychology	Urban	Woman
3	R3K	22	Economics	Urban	Woman
4	R4M	29	Finance	Urban	Man

5	R5G	22	Agricultural Engineering	Semi-Urban	Woman
6	R6R	24	Micro Biology	Rural	Man
7	R7M	24	Anthropology	Urban	Woman
8	R8B	28	Sociology	Urban	Woman
9	R9S	30	Artist	Urban	Woman
10	R10M	32	Political Science	Semi-Urban	Woman

4.1 Thematic Analysis

4.1.1 Findings from interviews of participants of *Aurat March*

Bringing women to the public sphere was an exciting concept of the *Aurat March*. Women raised and brought up with deeply conservative values were unused to resistance being an option. So, the newly formed *Aurat March* was an extensive social and educational awareness phenomenon.

4.1.2 Awareness Phenomenon

Roughly all the interviewees believe that the foremost benefit of *Aurat March* is that it has succeeded in initiating a national debate about women's equity. It has highlighted issues regarding sexual autonomy and marital rape on the frontline. *Aurat March* has successfully pressured lawmakers and civil society to reform existing laws and pass laws to protect women and other minorities. Reporting issues regarding harassment and violence and awareness in delicate matters like two-finger tests have improved.

4.1.3 Reclaim Public Space

The participants of the *Aurat March* faced colossal reactions from the radical hardline groups of the country, receiving death and rape threats before and after the march as right-wing groups labeled it anti-Islamic. Many from the general public believed that the organizers and supporters of the protest were going faster when society was against it, and it took much time to unlearn society and the culture of patriarchy and male superiority (Asher, 2020). The theme of *Aurat March* revolved around getting women out in the public sphere to highlight the issues. According to an interview with R7M, an Anthropology major from Lahore who was also an organizer/participant of *Aurat March*,

“The whole point of organizing the March on the streets was to show all that the public street is as much our (women’s) property as theirs (the men’s). We have as much right to be free and scatheless on the streets as men, without being stared upon, hooted, razzed, or ridiculed. It is our right to be in public spheres and public offices.”

4.1.5 Societal Backlash

The question of walking the thin line between diametric realms of religion and feminism made an exciting discourse in an interview with R5G, who lives on campus away from her family and belongs to a small town in Pakistan. Belonging to a politico-religious party, her family holds a ‘conventional’ mindset. The role of a woman is severely limited to the household. Thus, while she must visit her family back home, she performs an act. She says,

“Negotiating between religion and feminism can sometimes become tricky. While on campus, I live how I want to, wear what I like, and have a degree of freedom. I have the compunction to act with a certain morality here. However, returning home, I will have to prepare for a performance in front of my family and extended family.”

When the same question was asked to R10M of *Aurat March*, she responded:

‘It is toilsome. People do not hesitate to show their displeasure and disapproval and quickly jump to the wrong ideas. Sometimes, I cannot argue with my family to show them how they misconstrued my point because that is the misogynistic mindset I have grown up with. Furthermore, I see my mother, especially, who wants me to raise my

voice and not because of her fear of getting hurt. So, it is a challenging day in and day out. Every day, I take one step forward and two steps backward. It is an energy drain, no doubt. However, that is how it is. I console myself by thinking I took a few progressive steps at the end of the day. After all, Rome was not conquered in a day.”

This eye-opening interview with R10M showed the difficulties of living in a conservative household with liberal views. For R10M, it is tricky to tread among the thorny and contradictory paths of religion, patriarchy, and feminism. It is challenging to take a passive approach when one cannot be zealous about the cause. Being unequivocal about women’s rights is not an option for such women as it leads to their sequestering, ridicule, and disgrace. It is not far-fetched to assume that sometimes this leads to death, as killing women to protect their so-called honor and traditional authority is justified in this society. By acting acquiescent, she subtly tries to cultivate a change in their mindset.

4.2 Participants’ view

In one of the interviews conducted, R9S, one of the participants in Lahore March, said,

“Aurat March, for me, is a platform to celebrate my womanhood, to realize that I am not the only one who has faced trauma and pain and to share them, to live my life by my own rules without being ridiculed for being more different, to allow autonomy of how I dress and whom I talk to....it has given me the courage to ask for my right to education, mobility, health and emancipation from violence.”

“Bringing about change is never easy, and you open yourself to much censure and ridicule by people who cannot fit you into their desired molds. That is what is happening right now. People cannot understand why women do not subject themselves meekly to their (men’s) superiority. Why do they have to demand their rights when they are everything? However, no matter how much I am abused and ridiculed, I will not back down and keep demanding my rights”, R8B said, an attendee from Karachi and a Sociology Major.

4.3 Role of Social/Media

Sensational media reporting was also one of the major highlights of the 2020 Aurat March. Altered/ doctored videos and images were rampant. There was immense media coverage due to threats received from many right-wing political and religious groups, and there was a lot of live media coverage. However, the participants believed the journalist was there for a juicy story and did not seriously take the women’s march manifesto. R7M, from Islamabad, where the *Aurat March* was also attacked by people of an Islamist Party having strong backing from the State, replied about the media scrutiny as,

“Without reading the charter of demands, they (the media) have created a freak out nationally by spreading fake news and doctored photos. These troll farms have pushed back the just cause of women’s health and safety by their agenda of bigotry.”

“.... Firstly, much time has been spent explaining the placards and the meanings behind them; videos and easy-to-understand short messages have been used to convey the feelings behind every placard and poster that this unending debate must end....” R7M said.

R5G, in reply to this question, said,

“In a country where even men are capsulized by the traditional and hardline hierarchy of authoritative figures, the mere idea that women come out on the streets and exercise their independence and autonomy creates a deep divide and agitation. When they realize how sincere we are to the cause of Women’s emancipation, some conservative media segments will continue to exaggerate reporting.”

She believes that some journalists, by design, have spread blatant untruths regarding the March, which information was then used to attack organizers and participants on social media and even endangered their lives by being labeled as sinful.

On asking an attendee R9S about the slogan of *Mera Jism Meri Marzi* (My body, my choice), she replied by saying,

“The media is already biased and ready to believe the worst of us (participants and organizers of Aurat March). The State uses PEMRA (Pakistan Electronic Media Regulatory Authority), FIA (Federal Intelligence Agency), and PTA (Pakistan Telecommunication Authority) as tools to enforce silence. They are not there to help us (the women and other minorities), they do not protect against physical or online violence, but the people or forces who incite such violence are given impunity”.

5. Discussion

Women’s rights remain debatable globally, whether they are discussed within developed economies or in less developed ones. They get even more questionable when religion is thrown into the mix. Conventionalism and patriarchy are cataclysmically dominant throughout. In Pakistan, women are inherent to men, as well as their reputation and honor. Their identity has no meaning and is characterized mainly as mothers, sisters, daughters, or wives. They are in a continuous battle of volition or to behave according to the sovereign’s will for their lives. So, the character of Pakistani women is generated through their performance following their dominants according to Butler’s concept of gender (Butler, 1988). Additionally, feminism and equal representation of women in public and private spheres are far from being accepted in a country deeply entrenched in traditionalism.

Recounting the interviews, it is evident that the Aurat March has provided women with a space to claim sisterhood. This has facilitated their categorization of aims and given them a sense of collective power to bring about change. The women who attended the *Aurat March* conjured a shared momentum of desideration for their freedom of choice and decision-making rights (Basir, 2018).

On religion and feminism, respondents believe this March is not religion and State versus the women, but it instead calls for Islam’s more balanced and reformative stance. They think that rather than distorting the teachings of Islam merely as a system of oppression and punishments, the interpretation must be made in a way that safeguards the rights of the vulnerable. Many poster slogans were called out for provoking during the first two marches. So, upon reflection, *Aurat March* evolved with more refined and subtle slogans that aligned with a more traditional base. As an added precaution, approval from the High Court was also obtained for the new slogans (Bilal 2020).

The reception of *Aurat March* has been mixed and divided. Despite its success in provoking debate, raising awareness concerning gender inequities in Pakistan, and garnering support from home and abroad, the organizers and the movement face significant challenges. While Islamist groups denounce the march’s activists and organizers as immoral or misguided blasphemers, others see the movement as a form of Western cultural imperialism. Connecting the rise of rape incidents to women’s clothing choices demonstrates that the space for advocating for women’s rights in Pakistan is squeezed between antagonistic and adversarial State and non-state actors in the country. Zehra (2019) writes about Pakistani men’s dichotomy and double standards in her article in *The Guardian*². She rues the double standards by stating that Pakistani men applaud women riding bicycles on the roads, provided the women are white. Many people believe that by marching on the streets, the women have shown "vulgar" behavior and have “strayed” from the traditions and culture of a Muslim country. Following a liberal and anti-Islamic agenda has "enervated" a just cause for women’s rights, page number (Bari, 2021).

To sum up, the organizers of this movement intend to persist in this fray until the State pays heed to their demands. So far, the participants believe that the *March* has been a promising success, and its momentum has elevated the number of participants with increasing awareness. However, the organizers are still elite or urban-educated women who have very little to do with the women of the working class, women from economically disadvantaged backgrounds, or rural areas. It causes a disconnect among women of these classes with the *Aurat March*, as they feel self-conscious and uneasy about discussing their problems with women they think they do not sufficiently understand.

² The article uses the tweet by Cynthia Ritchie an American influencer who posted her picture riding a bike in Peshawar citing freedom in Pakistan and decried the Pakistani feminists as mere propagandist.

5. Recommendations & Limitations

A few suggestions may be appropriate to overcome some of the shortcomings discussed above for future studies. A more significant effort must be made to reach subordinate social classes, especially in rural areas. People from different geographical regions and diverse religious communities must meet and exchange ideas. This will garner inclusivity, equality, recognition, and respect. There should be a liaison with law enforcement agencies and the penal justice system in case of attacks on March or individual women and men participating. A deep and continuous dialogue is needed with the media that distorted the speeches and reported them obscene. A few sympathetic voices need to be engaged to portray the march better. The deep-rooted fundamentalism and traditionalism which has resulted in misogyny and patriarchy will take decades to discount. Despite such challenges, the steadfast tenacity and perseverance of the organizers and participants of the *Aurat March* have lent obduracy to the movement and ensured that it is here to stay for the years to come.

6.1 Funding details:

Funding has yet to be received to accomplish this research.

7. Conclusion

The *Aurat March*, as an exciting feminist event, kicked off with protests against harassment in public domains and eventually gained impetus to form an entire movement. Gender issues such as harassment, physical and emotional violence at home, forced conversions and early marriages, minority rights, harassment by security forces, and patriarchy have come to the forefront. It has changed the feminist landscape in Pakistan by inaugurating a whole new phase in which private spheres have been challenged and the personal declared political for the first time in Pakistan.

References

- Ali, T. S., Gunilla, K. R. Gul., Asad, N., Johansson, E., & Mogren I. (2011). 'Gender Roles and Their Influence on Life Prospects for Women in Urban Karachi, Pakistan: A Qualitative Study.' *Global Health Action* 4(1):7448. doi: 10.3402/gha.v4i0.7448.
- Akhter, M. (2020). 'Feminists...in Pakistan? – The Feminist Wire'. Retrieved 5 August 2022 <https://thefeministwire.com/2012/10/feminists-in-pakistan/>.
- Asher, S. (2020). *Aurat March: Pakistani women face violent threats ahead of rally*. March 07. <https://www.bbc.com/news/world-asia-51748152>.
- Azeem, T. (2019). Pakistan's Women Marched for Their Rights. Then the Backlash Came. *The Diplomat*. <https://thediplomat.com/2019/03/pakistans-women-marched-for-their-rights-then-the-backlash-came/>.
- Bari, M. (2021). *Why the Women's Day march irks conservative Pakistanis*. <https://www.dw.com/en/why-womens-day-march-irks-conservative-pakistanis/a-56787205>.
- Basir, S. (2018). Aurat March 2018 — the rise of sisterhood. *The Express Tribune*. <https://tribune.com.pk/story/1654953/1-aurat-march-2018-rise-sisterhood>.
- Bilal, R. (2020). 'Aurat March cannot be stopped under Constitution': LHC directs the government to speed up the clearance decision. *The Dawn*. <https://www.dawn.com/news/1538075>.
- Braun, V., & Clarke, V., (2006). "Using Thematic Analysis in Psychology." In *Qualitative Research In Psychology* 3(2), 77–101.
- Butler, J. (1988). Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory. *Theatre Journal* 40 519- 531.
- Charania, M. (2014). 'Feminism, Sexuality and the Rhetoric of Westernization in Pakistan: Precarious Citizenship.' in *Routledge Handbook of Gender in South Asia*. Routledge.
- Denscombe, M. (2010). *The Good Research Guide for Small-Scale Research Projects*. 4th. De Montfort University: Open University Press.

- Dhulipala, V. (2015). *Creating a New Medina: State Power, Islam, and the Quest for Pakistan in Late Colonial North India*. Cambridge: Cambridge University Press. doi:10.1017/CBO9781107280380
- Guest, G., MacQueen, M. K., & Namey, E. E. (2012). *Applied Thematic Analysis*. Sage Publications Inc
- HRCP, (2018). *State of Human Rights In 2018 (English Version)*. Lahore: Human Rights Commission of Pakistan.
- Iftikhar, M. (2012). *Feminists in Pakistan?* <https://thefeministwire.com/2012/10/feminists-in-pakistan>
- Ijaz, S. (2019). *Pakistan Should Not Again Fail 'Honor Killing' Victim*. Asia Division: Human Rights Watch.
- Jafri, A. H. (2008). *Honor killing: dilemma, ritual, understanding*. Oxford University Press.
- Jamal, A. (2005). Feminist 'Selves' and Feminism's 'Others': Feminist Representations of Jamaat-E-Islami Women in Pakistan. *Feminist Review*, 81(1), 52–73. <https://doi.org/10.1057/palgrave.fr.9400239>
- Jamal, A. (2016). Feminism and "Fundamentalism" in Pakistan. *Dispatches from Pakistan*, pp. 104–120.
- Kepel, G. (2002). *Jihad: The Trail of Political Islam*. Edition Unstated. Cambridge, Mass: Belknap Press: An Imprint of Harvard University Press.
- NayaDaur (2020). *Religious Scholar Jawad Naqvi Terms Aurat March Organisers 'Most Evil Of All Women.'* <https://nayadaur.tv/2019/04/religious-scholar-jawad-naqvi-terms-aurat-march-organisers-most-evil-of-all-women/>
- Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition (Volume 15)*. University Of Chicago Press.
- Saigol, R. (2016). *Feminism and the women's movement in Pakistan: actors, debates, and strategies*. Islamabad: Friedrich- Ebert- Stiftung Pakistan Office.
- Shah, Z. (2020). *Why is the Aurat March a revolutionary feat for Pakistan?* <https://www.dawn.com/news/1394385>.
- Shaheed, F. (2019). "Maintaining Momentum in Changing Circumstances: Challenges of the Women's Movement in Pakistan." *Journal of International Affairs* 159-172.
- Shahid, U. (2021). *The Piers Morgans of Pakistan cover Aurat March*. <https://www.samaa.tv/culture/2021/03/the-piers-morgans-of-pakistan-cover-aurat-march/>.
- Talbot, I. (1998). *Pakistan: A Modern History*. New York: St. Martin's Press New York.
- The Current. (2021). 'Women's Health Crisis,' Aurat March Lahore reveals the theme and poster for this year's March. [\(Braun and Clarke 2006\)](#)
- Toppa, S. (2019). Women take to the streets of Pakistan to rewrite their place in society. *The Guardian*. <https://www.theguardian.com/global-development/2019/mar/08/women-take-to-the-streets-of-pakistan-to-rewrite-their-place-in-society-international-womens-day>.
- UN Women (2020). 'UN-Women-Annual-Report-2019-2020-En.Pdf'.
- WEF, (2021). *The Global Gender Gap Report 2021*. Switzerland: World Economic Forum. https://www3.weforum.org/docs/WEF_GGGR_2021.pdf.
- Weiss, A. (2014). *Interpreting Islam, Modernity, and Women's Rights in Pakistan*. Palgrave Macmillan US.
- Zehra, A. (2019). "How Aurat March Challenged The Deeply Ingrained Toxic Masculinity." <https://nayadaur.tv/2019/03/how-aurat-march-challenged-the-deeply-ingrained-toxic-masculinity/>

Determining Gender Identity: Socio-Religious Controversies About the Trans Persons (Protection of Rights) Act, 2018 in Pakistan (A Case Study)

Qaisar Khan, SMIU Karachi
theqaiserkhan@gmail.com

Article Information	Abstract
Keywords: Gender Identity Controversies Ambiguities Trans Protection Act Pakistan 2018	A serious obstacle to realizing human rights is gender stereotypes; organizations like the United Nations, African Union, Council of Europe, etc. are struggling to eliminate this. The limelight bill of Pakistan, "Transgender Persons Act, 2018," was highly admired globally but faced controversies only after four years of its enactment. The act is not only cognizant of trans rights but also guarantees justice and equality on a humanitarian basis. The prolonged struggle of the trans community in the social and legal fields for gender recognition is appreciable. The term "self-perceived gender identity" is the root cause of controversy between trans social activists and religious people. As self-perceived gender identity does not involve a medical checkup, there is no way to counter-check if anybody deceptively pretends to have a gender identity that he or she has not perceived. Religious people argue about how to stop this intentional mischievousness that can open other wrong options that are not compatible with Islamic teaching and Pakistani culture. This question is still answerable to psychologists and scholars. Studies have highlighted that transgender identity is not only dependent on physical appearance and medical procedures. The suggested recommendations are substantive equality as mentioned under Article 25(3) of the 1973 Constitution of Pakistan, optimization in true execution, abstaining from any further delay, and accepting the need of the medical board to avoid further controversies. Through these recommendations, the trans community may win their basic human rights, for which they are still struggling.

2 Introduction

Failure to achieve gender equity is due to a significant role of friction in the normative systems of a state; the friction is disharmony, discord, or inconsistency in law, such as when national laws are not synchronized at the local, subnational, and regional levels. The ambiguity that the law poses to gender equality is another reason for the failure of the state to achieve gender equity. Space becomes wider for the enforcers and practitioners to interpret these laws due to the ambiguity of terms and loopholes (Guney et al., 2022). The Pakistani Transgender Persons (Protection of Rights) Act, 2018" is also facing controversies due to some ambiguities. Long and arduous activism for trans rights got activated in Pakistan through a Supreme Court order. Initially, these orders caused positive change in public policy, brought trans issues into the public limelight, paved the way for legal reforms for the trans community, and finally, this momentum made the enactment of the 2018 Act possible (Rashid & Umar, 2022). Pakistani society is ready to accommodate two genders in the real sense; the third gender is still struggling for equality and basic human rights. In 2013, the Supreme Court favored the trans community for the first time in issuing CNICs when the petition was filed by Dr. M. Aslam, a social activist. After

that, the "Transgender Persons (Protection of Rights) Act, 2018" is another step in the favour of the community, which is still awaited for true implementation (Siddique and Rana, 2021).

The seventh national and first-ever digital population census revealed Pakistan as the largest Islamic state, having approximately 249.5 million Muslim populations (Abass, 2023). Being an Islamic state, Pakistan believes in equal rights for all. The trans protection bill is also a big attempt to achieve equality for the trans community. But how this bill has become controversial socially and religiously after four years of its enactment is the subject of this case study. The basic need is true implementation of the Act at any cost, because scholars such as Islam (2020) have explicated that Pakistan as a state has often failed to provide its citizens substantive equality. The jurisprudence of the Supreme Court of Pakistan about the Trans Act, 2018 shows that the framework of substantive equality is still lacking, and to bring transgender people into the mainstream, affirmative actions are required.

1.1 Research Question

How did the Transgender Persons (Protection of Rights) Act, 2018 become controversial in Pakistan?

1.2 Research Objective

To know the reasons behind the controversies about the Transgender Persons (Protection of Rights) Act, 2018 in Pakistan.

2 Review of Literature

The circumstances and situation changed for Khwaja siras in the sub-continent with British colonial rule when they passed the Criminal Tribes Act in 1871 and included transgender people in criminal tribes. Since then, the decline of their social life has started, and they are still seeking social justice. So gradual isolation and economic exclusion became permanent parts of their further lives; they slowly moved on to social stigma, discrimination, and humiliation. Slowly, they transitioned to professions like hustlers, panhandlers, theatrical performers, and dancers. After 1947, with the independence of Pakistan, the tribes' criminal act was repealed, but the action required for the reversal of loss of gender identity in the past could not be taken by a new, emerging state. Thence, delinquency, menial status, and slacking scruples are haunting them in our modern society (Punjab Social Protection Authority, Government of the Punjab, Pakistan, 2018).

Problematic legislation across the world over the last decade that has had a destabilizing effect on gender equality and justice was seen closely in a conference at the University of Sussex, UK, in 2018 with different examples. Such as the reintroduced restrictions on women's right to abortion in 2020 by Poland, anti-abortion state laws in the USA, and the Taiwanese so-called foetal "heartbeat" bills, etc. Both problematic anti-gender laws and international laws and initiatives for women's rights and gender equality came into existence during the same decade. The contradiction between international and domestic systems has been observed, which shows the problematic attitudes of states toward restricting gender equality at the domestic level. The superiority problem of national and international norms is also discussed to determine which of them should be integrated to protect individual rights through global constitutionalism (Guney et al., 2022).

Article 25(3) of the 1973 Constitution of Pakistan grants the right to formal and substantive equality. Formal equality is based on the law and the prohibition of discrimination based on sex. On the other hand, Substantive equality allows positive discrimination against women and children because they are deemed to be a weaker section and need a paternalistic approach. But this constitution does not provide the same protection to the trans community, even though they are also a weaker section of society and facing atrocious treatment (Islam, 2020).

2 Methodology

To delve deep into the nitty-gritty of the Pakistan Trans Protection Act 2018, the critical review method is used in this case study. Secondary data is obtained from the officially passed bill by Parliament, and through content analysis, the main content of the act is analysed. To understand the all strengths and weaknesses of this law Grey literature is also used along with published literature. For obtaining the

overview of the reasons of arousing the controversies only recent literature is considered. But to know the history of different terms used for genders is investigated through previous literature.

3.1 Criteria for Selection

At first the original and official document, the Trans Persons (Protection of right) Act is selected for critical review. The main aim of the study is to investigate the reasons behind controversies aroused regarding this act. As this law was passed by parliament in 2018, so to know the controversies aroused about this law have been almost discussed in post-2018 published studies. So there are two main standards for selecting these studies.

1. Only post-2018 studies are considered for this.
2. Grey literature is also considered to elaborate different terminologies of history.

Keywords used for searching online "Trans Person (Protection of right) Act of 2018 Pakistan."

3.2 Evaluation of the case

The bill was piloted by Syed Naveed Qamar of the Pakistan Peoples Party (PPP) on August 8, 2017, and passed in the assembly by a majority on May 8, 2018. The purpose was to provide protection, relief, and rehabilitation of the rights of the trans community. Naeema Kishwer of the Jamiat Ulema-e Islam-Fazal group (JUI-F) opposed the bill and suggested detailed deliberation by the standing committee and amendments through the Council of Islamic Ideology (CII) (Zaman, 2018).

"Transgender Persons (Protection of Rights) Act, 2018" is the title of the act. It has seven chapters and twenty-one sections; the first chapter has two sections and is about title, extent, and commencement. The second chapter has one section that reveals a recognition of identity and multiple definitions of transgender people. The prohibition against discrimination is described in chapter three, which has two sections. An analysis of the government's obligations is highlighted in Chapter 4, Section 6. Different rights like the right to education, inheritance, property, employment, to hold public office, to vote, to assembly, to health, access to public places, and other fundamental rights are subjects of Chapter 5, which is the most prolonged chapter, having eleven sections from Sections 7 to 17. Offenses and penalties are also discussed in this chapter. The enforcement mechanism is elaborated on in Chapter 6 (Section Eighteen). The seventh chapter, which is the last one and has three sections, deals with miscellaneous things to remove hurdles to enforcing this law (Transgender Persons Protection of Rights Act, 2018). However, the main problem with this Act is that there is nothing about substantive equality, through which women and children are given special protection by positive discrimination under Article 25(3) of the 1973 Constitution because they are weak parts of society (Islam, 2020).

4. Finding of study

By analysing the secondary data and through exploring the published and Grey literature the nitty gritty of the Trans Persons (Protection of Rights) Act, 2018 are collected to reach the real reasons behind, ambiguities and controversies.

4.1 Controversies

All controversies are rooted in Chapter 2, Section 3, which is entitled "recognition of identity of transgender person" and elaborates gender identity in this way: Every transgender person, being the citizen of Pakistan, who has attained the age of eighteen years shall have the right to get himself or herself registered according to self-perceived gender identity with NADRA on the CNIC, CRC, driving license, and passport in accordance with the provisions of NADRA ordinance 2000 or any other relevant laws. The above paragraph of this section is the main cause of conflict and controversies, especially the clause "self-perceived gender identity".

Robert Stoller, an American psychiatry professor at UCLA Medical School, coined the term gender identity initially in 1964, which was later popularized by John Money, a controversial psychologist and

New Zealand American professor at John Hopkin University; a gender identity clinic was also founded by him at John Hopkin University, and he defined the term “gender role,” which later became gender identity. Money thought differently from others that gender identity is only due to biological factors; he believed that gender identity was determined by an interaction of biological factors and upbringing. Actually, essentialists argue that gender identity is determined at birth by biological and genetic factors; on the other hand, social constructivists argue that gender identity is socially constructed (Lee, 2022). Gender identity is the self-conception of an individual man or woman, boy or girl, or a combination or fluctuation between man or boy and woman or girl. Mostly, gender identity corresponds to biological sex, but some experience no or little connection between sex and gender, such as transgender people. Since the 20th century, the nature and development of gender identity have been studied and disputed by psychologists, philosophers, and social activists (Butler & Irigarary, 2023). The concept of gender self-identification is to determine legal sex, gender, or biological sex by gender identity (a personal sense of one’s own gender) without any medical requirements. It belongs to the trans rights movement, actually. By February 2023, almost twenty countries in the world will have such a law where no judge or medical expert is involved in determining gender. But in some countries, this created some controversies, such as the United Kingdom, Australia, Canada, and Mexico (gender self-identification, 2023). Pakistan is now among those countries that are facing controversies about self-perceived gender identity.

4.2 Religious sensitivity

Modern research accepts the self-perceived gender identity because physically, medically, and biologically fit and complete anatomy is not a guarantee of gender congruence because psychological and self-perceived complexities remain hunting. As Afif (2019) elaborates, the phenomenon of transgender people is a problem of gender identity, which refers to the condition in which perpetrator identify their gender and identity as different from their biological sex and cause dissatisfaction and incompatibility between their soul and body. If we delve deep into Islamic literature, we can find little guidance about this because the sacred book (Holy Quran) and hadith (deeds, enforcement, oral reports, and sayings of Muhammad (P.B.U.H.) are two main sources of guidance for Muslims, and only the second source (Hadith) discusses trans matters because Islam generally focuses on only two genders, male and female. For example, the Almighty decrees in the holy Quran that all human beings, whether male or female, are descended from Adam and Eve (Surah An-Nisa 4:1). In Islam, the roles and responsibilities of men and women are different due to psychological, physical, and anatomical differences.

The term "Khunsa" is used in Islam for a person with both male and female organs, which have further sub-categories (khusa ghayr musykil and khnsa musykil). The first has both male and female genitals and can be assigned a specific sex and gender based on the dominant genital organ. According to the decree of the Holy Prophet (P.B.U.H), the main sign is the organ from which the khunsa urinates. But Khunsa Musykil urinates from both genitalia at the same time, and there is no dominant male or female characteristic, so the correct gender cannot be assigned. After puberty, the signs and symptoms may clear for a true gender indication for Khunsa musykil (Zainuddin, 2017).

Islam allows modern techniques to determine the gender of any person, but the self-perceived gender identity, sex orientation, and resemblance are critical questions that require a lot of nitty-gritty analysis to reach reality.

Gender identity refers to a psychological consciousness of being a man, a woman, or a third gender, which is generally congruent with assigned sex, but in some people, it may not, and if this incongruence becomes distressing, it causes gender dysphoria (Fernandez et al., 2023). Sexual orientation is emotional, romantic, and sexual attraction, but Islam has lots of restrictions on this matter. Sexual relationships are only allowed between males and females after marriage; on the other hand, lesbian, gay, and bisexual relationships are strictly prohibited in Islam. The main reason for the controversy is self-perceived gender identity because it may open the way for lesbians, gays, and bisexuals to pretend to have a false gender identity, which is strictly prohibited in Islam, and nobody can counter-check the truthfulness of self-perceived gender identity. Rashid and Umar (2022) declared that homosexuality is

a grave sin in Islam and a big crime in Pakistan. The trans community is already a hidden source of homosexuality in Pakistan, and self-perceived gender identity will make it legal.

Resemblance to the opposite sex without any reason is also prohibited in Islam, as Muhammad (peace be upon him) cursed men who dress in women's clothing and women who dress in men's clothing (Abū Dāwūd, 2009a, p. 195). But in the case of transgender people, the matter is different because they are by nature so. Those people are cursed who deliberately resemble their appearance to the opposite sex in clothing, behavior, and speech without any solid reason, as trans people have because trans people cannot control their behavior (Afif, 2019).

4.3 Federal Sharia Court Verdict

General Zia ul Haq promulgated a series of ordinances, known as Hudood Ordinances, for the Islamisation of the legal system of Pakistan. Through President's Order No. 1 of 1980, the Federal Sharia Court was established, which was incorporated into Part VII of the Constitution of Pakistan, 1973, under Chapter 3A. Some critics criticised these ordinances for overlooking human rights. The main impact of this federal Sharia court was that it had jurisdiction to examine the validity of laws based on Islam (Lau, 2007). In Islamabad, the Federal Sharia Court ruled about the Trans Persons (Protection of Rights) Act, on May 19, 2023, that Sections 2(f), 3, and 7, which are about gender identity, self-perceived gender identity, and the right of inheritance, do not conform with Islamic principles; therefore, UN-Islamic sections are deemed to have immediate effect. The people who were supporting this act responded that the federal court decision was based entirely on assumptions rather than empirical evidence. They considered this verdict a revocation of the rights of the already beleaguered trans community, which should not be guided by such assumptions that seem to be rooted in fear, discrimination, and prejudice (Rizwan, 2023).

4.4 Social Norms

Culture is normative because it defines the standards of behaviors, and a cultural norm is a set of behavioral expectations that are supposed to be followed by society. Gender generates social disparities to describe a man and a woman's social dealings during their lives (Ghazi et al., 2010). In the British Colonial system, trans people were included in criminal tribes due to their involvement in extensive criminality such as unnatural prostitution and sexual immorality. After the creation of Pakistan, due to the contrary, the Islamic lifestyle was stigmatised continuously and excluded from mainstream society, thus victimized and ridiculed (Rashid & Umar, 2022). In Pakistani society, gender discrimination is deeply rooted. This gender disparity is evident at the household level, which includes basic needs like food distribution, education, health, violence, inheritance, etc. In Pakistani society, gender roles are extremely complex and continuously transferred from generation to generation for ages with minimal changes (Ali et al., 2022).

4.5 Complications of terminology

No single recognized definition is available internationally for trans people, but the umbrella term "transgender" incorporates a wide range of gender-atypical identities (Rashid & Umar, 2022). The bulk of terms used for the third gender are also increasing confusion such as new, old, Asian, and, European terminologies are difficult to understand and differentiate for a common man. In the subcontinent terms like Khawaja Sira, khusras, Zenanas, Khāsīs, Hijras, Mukhannaths, Mutarajjulas, Khunthās, Mamsūḥs are used, in Islam three terms are used only like Khunsa, Khusa ghayr musykil and Khnsa musykil, modern terms like Transgender, Transgender woman, Transgender man, Third gender, Transvestites, Hermaphrodites, Eunuchs, Transsexual, No-binary, Mx, Passing, Gender variant, Genderqueer, Gender fluid, Bigender, agender, Intersex, etc. These terms have a little confusion in their meanings, definitions, and elaborations. And these confusions even remain visible when new laws, acts, and bills are promulgated in support of the trans community.

5. Discussion

No law in Pakistan can be against Islamic teachings. Due to these Islamic criteria, the Trans Protection Act of 2018 was challenged in the Federal Sharia Court, and the court declared that Islamic legal

principles are rooted in biological identity (sex) rather than self-perceived gender identity, but that doesn't mean denying the protection of trans rights, which should be ensured in any case. Other countries, like the United Kingdom and India, also have legislation in which medical checkups are compulsory (Abassi, 2023). At this level, there should be a true implementation of the Trans Protection Act, even with respect to medical and biological identity, because any further delay will cause more controversies, which should be avoided. Gender discrimination can be discouraged only through the true implementation of this act and through improving literacy rates. Delays will arouse more complications for the trans community in the religiously dominant country. Therefore, without any further delay, the Transgender Person (Protection of Rights) Act, 2018 should avoid any further conflicts, contradictions, and controversies. Not only that but it should be ensured that there are no more hurdles in the way of true implementation of this amended act because true implementation of laws is another big problem in Pakistan. The laws, which have religious sensitivity, need to be focused on more intentionally, otherwise, the marginalized transgender community may suffer more in the way of justice and equity. Even with the obligations of medical checkups for gender identity, this law has a large number of benefits to favor the trans community, which can guarantee them a safe and secure life in society, the right to education, inheritance, no discrimination, the right to vote, the right to work, and easy access to public places. At the international level, particularly in the United Nations, we should create more clarity about transgender terminologies. This will guide regional lawmakers to work more precisely, accurately, and appropriately.

6. Recommendations

Following empirical recommendations are suggested to upgrade the life standards of the trans community in our society. Through these recommendations, the trans community may win their basic human rights, for which they are still struggling.

6.1 Substantive Equality

Substantive equality is mentioned in Article 25(3) of the Constitution of 1973 of Pakistan, which allows positive discrimination against women and children because they are deemed to be a weaker section and need a paternalistic approach. But this constitution does not provide the same protection to the trans community, even though this community is also a weaker section of our society and facing atrocious treatment. So under this article, the trans community should be given extra care to meet the provision of equal rights.

6.2 Optimization in True Execution

Implementation of the law in true spirit is also a big problem in Pakistan. Even though the Trans Persons Act of 2018 is enacted, practically it has a very small impact on the social life of the trans community. So unless the laws are not implemented in a true spirit, the environment will not be changed for transgender people.

6.3 Abstaining from Any Further Delay

To avoid any further controversies and delays, the option of a medical board, as suggested by the Shariah Court, should be accepted openly. Because Pakistan is a religiously dominant country, conflicts will create more problems for the trans community. This medical check-up option has already been implemented in the UK and India. Any other things and matters that can cause any conflict and controversies must be avoided so that the chance may increase to get a positive outcome from this law.

7. Conclusion

The milestone covered by the Pakistani parliament to safeguard trans rights became controversial only after its four-year birth. This act was a limelight for the transgender community, but now it has aroused lots of controversies that require immediate remedy. Senator Mushtaq Ahmed Khan, a member of the Jamaat-e-Islami Pakistan, and Orya Maqbool Jan, a columnist and anchor, are both protagonists against the Trans Protection Act of 2018. Mushtaq Ahmed claimed that nearly 23,000 people have changed their gender identity since the act was enacted, but trans social worker Nayab responded to this objection

and declared it a clouding of real facts. The main cause of this controversy is self-perceived gender identity, which does not involve a medical checkup. The objection to the self-perceived gender identity of religious people is that there is no cross and counter-check to prove this. Anybody can deceive to show the wrong gender identity against the actual self-perceived identity, which may open the way for homosexuals, lesbians, gays, and bisexuals; all these options are not only strictly prohibited in Islam but also condemnable to the social norms of our society. How gender should be identified only through a medical check-up or whether other factors should also be considered is still a question that can't be traced in clear verses of the Quran and hadith. To brainstorm this query, we have to consider other options like fiqhah (Islamic Jurisprudence, the prescribed rules of Islam) and ijtiḥād (the process of deriving the laws of the Shari'ah). Hanafī, Maliki, Shafii, Hanbali, and Ja'fari are the main five schools of thought in Islamic religion. Islam divides all matter into two extremes: legal or illegal (Halal or Haram); anything that is impermissible in clear-cut words of Quran verses and hadith (the prophet's saying) is illegal (haram); but things that are not explained anywhere will be traced through Fiqqah (the prescribed rules of Islam). Overall, Islam always respects and supports humanity in all its forms and always encourages justice and equality in every field of life and for every gender; not only that, Islam never endorses any oppressiveness such as that existing in our society for the trans community. Islam has no objection to determining self-perceived gender identity if there is no chance of deceptiveness, but the problem is that there is no counter-check if anybody pretends to have self-perceived gender identity in the wrong way intentionally. The Shariah court verdict clearly states that self-perceived gender identity contradicts Islamic teaching, so medical boards are required to determine gender, but this verdict is again challenged in the Supreme Court. Without a suitable remedy, this matter will be hung on for the long term, which is not in the favour of the trans community. The medical board option is also complimentary in the UK and India. The trans act should be implemented with the suggested amendment in the true spirit without any delay so that transgender people can avail themselves of rights like cisgender people. The delay will cause more complexities and controversies, which should be avoided. Substantive equality and optimization in the true execution of law are also needs of time.

References

- Abass (May 22, 2023). Digital Census: Pakistan registers record 249.5 million population. *Pakistan Today*. <https://rb.gy/w1ljx>
- Abassi, (2023, May 31). Court's Verdict on Self-Perceived Gender Identity. Oxford Human Right Hub. <https://t.co/4eWZAenysW>
- Afif, (2019). Islam and transgender (A study of Hadith about transgender). *International Journal of Nusantara Islam* 7 (2), 185-189. <https://journal.uinsgd.ac.id/index.php/ijni/article/view/6138>
- Ali, T.S., Ali, S.S., Nadeem, S. et al. (2022). Perpetuation of gender discrimination in Pakistani society: results from a scoping review and qualitative study conducted in three provinces of Pakistan. *BMC Women's Health* 22, 540. <https://doi.org/10.1186/s12905-022-02011-6>
- Fernandez, Elorza, Natalia, Collet, Ojeda, Kiyar, SJoen,T, Mueller C, Guillaman, Pasaro, (2023, July 05). CBLL1 is hypomethylated and correlates with cortical thickness in transgender men before gender affirming hormone treatment. *Research Square*. <https://doi.org/10.21203/rs.3.rs-3111998/v1>
- Ghazi, S. R., Shahzad, S., & Ali, R. Family Social Norms Leading to Gender Disparity At university Level, (2010). *Abasyn University Journal of Social Sciences*, 3(1). <http://ajss.abasyn.edu.pk/admineditor/papers/V2I2-4.pdf>
- Gender self-identification, (2023, April 26). In *Wikipedia*. https://en.m.wikipedia.org/wiki/Gender_self-identification
- Guney et al, (2022). *Towards Gender Equality in Law*. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-030-98072-6_1
- Islam (2020). The Transgender Community and the Right to Equality in Pakistan: Review of the Transgender Persons Act 2018. *Indian Journal of Gender Studies* 218, 219. https://sahsol.lums.edu.pk/sites/default/files/2022-09/the_transgender_community.pdf
- Lau, (2007). Human Rights, Natural Justice and Pakistan's Shari'at Courts. *Religion, human rights, natural justice and Pakistan shariat courts. Religion, Human Rights and International Law*, 359-378. <https://doi.org/10.1163/ej.9789004158269.i-576.7>

- Lee, (June 22, 2022). What is gender-identity? And Other Question You May Have. UCF Today. <https://bitly.ws/VuJB>
- Punjab Social Protection Authority Government of the Punjab, Pakistan, (2018). Transgender person's welfare Policy. <https://bitly.ws/VuJV>
- Rashid, A., Rashid, U. (2022). Constitutional and Legal Guarantees for Transgender in Pakistan: Reforms and Failures in Law. In: Guney, G., Davies, D., Lee, PH. (eds) Towards Gender Equality in Law. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-030-98072-6_5
- Rizwan (May19, 2023). Pakistan: Revocation of rights of transgender and gender-diverse people must be stopped. Amnesty international. <https://bitly.ws/VuSd>
- Siddique & Rana, (2021). The transgender persons (protection of rights) act 2018: A shariah appraisal of self-perceived gender identity with specific reference to right of inheritance. Competitive Education Research Journal,2(4). 77-88. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4145921
- Transgender Persons Protection of Rights Act,(2018). <https://bitly.ws/VuWU>
- Butler & Irigaray, (2023). Gender identity human behaviour. Encyclopedia Britanica. <https://www.britannica.com/topic/gender-identity>
- Zainuddin and Mahdy, (2017). The Islamic Perspectives of Gender-Related Issues in the Management of Patients With Disorders of Sex Development. Arch Sex Behav 46 (2). 353–360. <https://doi.org/10.1007/s10508-016-0754-y>
- Zaman (May 8, 2018). Transgender rights bill approved in NA, marking second milestone. Geo Tv. <https://shorturl.at/dgrJ5>

Challenges and Opportunities: Exploring Lived Experiences of Transgenders during Covid-19 Pandemic

Maria Khan

Assistant Director Social Welfare & Baitulmaal (SW & BM), Dera Ghazi Khan-Pakistan
mariakhan5242@gmail.com

Ayesha Khan, Lecturer Sociology

Post Graduate College For Women Model Town, Dera Ghazi Khan-Pakistan
ayeshakhan11962@gmail.com

Article Information

Keywords

Transgender
Covid-19 Pandemic
Challenges
Opportunities

Abstract

The Covid-19 pandemic has impacted practically every aspect of life around the world, most notably the marginalized transgender population. As a result, the current study aimed to investigate the lived experiences of transgender persons in Dera Ghazi Khan, South Punjab, Pakistan, during the covid-19. The objectives of this study were to explore the challenges, opportunities and coping strategies used by transgender during covid-19 pandemic. In the current qualitative study, 15 transgender were recruited with their consent utilizing snowball sampling. An interview guide was used to conduct in-depth interviews. The interviews were auto-recorded in Siraiki language, translated, and transcribed for analysis. The findings of the study revealed that almost all transgender people believed that covid-19 pandemic is a global rumor spread by unscrupulous politicians in order to make money, as none of them have been impacted by it so far. The participants claimed to be isolated and ignored by the society at large during the pandemic which made them more vulnerable. They faced many socio-economic problems as well as physical and psychological health issue during the pandemic. The studies on transgender population in Pakistan is generally limited particularly literature on the impact of covid-19 on them. The current study explores the lived experiences of transgender community in order to draw the attention of government organizations, NGOs and private sector agencies to the needs of this marginalized community.

1. Introduction

Coronavirus was first discovered in Wuhan, Hubei Province, China in December 2019 (Arshad et al., 2020). Since then, the global social, political, and financial activities have been interrupted by it (Banerjee et al., 2020). The covid-19 outbreak has further increased social and political disparities across the globe, allowing disease and mortality to circulate freely among socially marginalized groups.

Transgender community has been one of the most vulnerable groups throughout the pandemic. Transgender is a diverse group of people whose internal sense of gender identity and gender expression is different than that which they were assigned at birth. They make up about 0.3-0.5 percent of the world's population (WHO, 2015). It is a highly stigmatized and marginalized group that has been affected more than the general population due to existing structural inequalities. Recent studies show that the sexual minorities experienced a lack of specific support, unemployment, job loss, psychological suffering, and mental health disparities during the epidemic (Kidd et al., 2021; Kaneale & Becares, 2020).

During the pandemic, the transgender people were mostly restricted in south Asian countries such as Sri Lanka, India, and Bangladesh, which share similar social and economic concerns (Coulombe et al., 2020). Although the restrictions were put in place to save human lives, it exposed the transgender community to a slew of additional dangers. Since most transgender people make their income on the streets through begging, street entertainment, and paid sex, the Covid-19 shutdown in India put them at risk of hunger and poverty

(Priyadarshini et al., 2020). Similarly, prolonged shutdowns in Bangladesh resulted in transgender people losing their jobs, borrowing money, and eating less (Ahmed & Sifat, 2021). Just like neighbouring countries, the transgender population in Pakistan endures cultural and legal prejudice on a regular basis, but the coronavirus outbreak has made things even more difficult for them. The cultural and institutional discrimination result in a lack of education and work prospects among them (Bari, 2020). Transgenders people are usually rejected by their family and left alone to live their life. Therefore, they live apart from the rest of the society, overseen by mentors or gurus who provide them with assistance and stand by them in times of need (Khan et al., 2020).

The transgender community is also vulnerable to a variety of health problems due to societal stigma, social inequity, unemployment, and a lack of educational opportunities. Studies in Pakistan have shown that transgender people have a greater risk of mental illnesses than the general population (Khan et al., 2019; Zubair, 2022), and they face major barriers when seeking healthcare (Manzoor et al., 2022). Violation of their fundamental human rights and lack of societal support make them prone to risky behaviours such as suicidal ideation/attempts, prostitution and drug addiction. Amid covid-19 pandemic, the transgender people are facing emotional, physical, and social challenges more than ever before (Wang et al., 2020). There is a growing body of knowledge about the impact of pandemics on transgender communities around the world, but little is known about the subject in Pakistan. The scarcity of literature highlights the need of understanding on the topic. Hence this study aims to explore transgender people's experiences in Pakistan in relation to the covid-19 pandemic. The findings of this study could be beneficial in designing policies and plans catering to the transgenders needs.

2. Limitations of the study

- The study included only 15 participants, which limits the ability to generalize findings to the broader transgender population.
- The study was conducted only in Dera Ghazi Khan, South Punjab, so findings may not represent transgender individuals in other regions of Pakistan.
- As a qualitative study, the findings are based on subjective lived experiences and cannot be statistically generalized.
- Interviews were conducted in Siraiki and later translated and transcribed, which may have led to loss of meaning or interpretation bias.
- The study relied solely on in-depth interviews, without triangulation through other methods (e.g., observations, surveys, or document analysis).

3. Materials and Methods

This study used an interpretive research approach to explore challenges, opportunities and coping strategies used by transgender population in city Dera Gazi Khan, Pakistan during covid-19. Fifteen transgenders were recruited by using snowball sampling. Most appropriate participants were chosen through the inclusion criteria, which included: (a) transgender living in the urban areas of (b) adult (over the age of 18) transgender (c) willingness to participate in the study.

An interview guide was used to conduct in-depth interviews. Prior to the actual interview, the participants' consent to participate in the study was obtained as a requirement. The interviews took place at transgender people's homes/dera. Each interview lasted between 30 and 40 minutes on average. The entire interview began with informal discussions and simple introduction questions, addressing socio-demographic characteristics, to generate and sustain informants' attention. Following the initial talks, participants were able to share a variety of challenging and profound experiences. As a result, participants' interest and confidence grew as the interview proceeded. The audio tape recorder was used in conjunction with the writing notes with their permission in order to capture both verbal and non-verbal communication.

The researcher's largest challenge during the data collection process was locating the potential participants. The nature of their jobs made them unavailable most of the time. Sometimes when the researcher visited their deras, they were not there, so in such case the researcher had to wait, till they could get free and get ready for the interview. The audio-recorded interviews were transcribed and translated from Siraiki to English for analysis. Braun and Clark's (2006) thematic analysis was used to make sense of the collected data. This analysis followed six phases to derive the themes: (1) Familiarising with the data (2) Generating initial codes, (3) Searching for themes (4) Reviewing themes (5) Defining and naming themes and (6) producing the report. A total of eight major themes emerged from data analysis. The major themes include (1) Transgenders' perception about covid-19 pandemic (2) Life during covid-19 pandemic (3) Socio-cultural challenges (4) Financial challenges (5) Physical and psychological challenges, (6) Opportunities during covid-19 pandemic (7) Strategies to deal with covid-19 pandemic and lastly (8) Suggestion to deal with covid-19 pandemic crisis. The following Table I summaries the codes and the themes.

Table 1 Major Themes and Codes

Major Themes	Codes
1. Transgenders' perception about covid-19 pandemic	<ul style="list-style-type: none"> • Global virus • Political propaganda • Serious disease/virus
2. Life during covid-19 pandemic	<ul style="list-style-type: none"> • No support from any Government or NGOs. • Vulnerability • Forced migration
3. Socio-cultural challenges	<ul style="list-style-type: none"> • Social isolation • Constraining to communication • Gender identity as stumbling block • Face prejudice • Bullied by people
4. Financial challenges	<ul style="list-style-type: none"> • Sever financial crisis • Poverty • Loss of earning source • Hunger situation/ Food shortage • Unable to maintain household expenses
5. Physical and Psychological Health challenges	<ul style="list-style-type: none"> • Mental disorders • Anxiety-related issues • Stress issue
6. Opportunities during covid-19 pandemic	<ul style="list-style-type: none"> • Political scenario • Assistance provided by neighborhood
7. Strategies to deal with covid-19 pandemic	<ul style="list-style-type: none"> • Begging • Prostitute • Support from their community
8. Suggestion to deal with covid-19 pandemic crisis	<ul style="list-style-type: none"> • Provision of monthly food stuff • Respectable earning source • Shelter security • Not closing the economic activities • Free from hose rents or other bills • Equal human rights

The research was conducted in accordance with the ethical standards set by the British Sociological Association that ensured consent, confidentiality, and anonymity of the research participants. The study was reviewed and approved by the University of Management and Technology (UMT), Lahore, Pakistan (reference no. RE-008-2021). Moreover, informed consent was obtained from all the participants for being included in the study. Confidentiality and anonymity were maintained by omitting respondents' name and personal identification.

4. Results and Discussion

The following table 2 shows the demographic characteristics of the research participants. The current study included fifteen transgender people. A significant majority of them (n=5) was under the age of 20, with around two-thirds of the population belonging to the age groups of 20-29 and above 40 years, respectively. Although more than one quarter's population (n=5) had completed primary school, just one participant (n=1) had completed their intermediate. More than half of the participants (n=11) were local residents of the research site, whereas a small number of themes were had migrated from other cities. Most of the participants (n=11) were making their ends meet by begging, dancing, and sex-work/prostitution whereas the rest (n=4) were working as tailor, electricians. The participant's average monthly income of the participant during the lockdown was about 6000-10,000 PKR (USD 34-57).

Table 2 Demographic Information of the Participants

Characteristics	N=15	
	Frequency (f)	Percentage (%)
Age		
Less than 20	5	33.3
20-29	4	26.7
30-39	2	13.3
Above than 40	4	26.7
Education		
Illiterate	3	20.0
Primary	5	33.3
Middle	3	20.0
Metric	3	20.0
F.A	1	6.7
Residential Area (Dera Ghazi Khan)		
Locals	11	73.3
Non-Locals	4	26.7
Earning Sources		
Electrician	4	26.7
Tailor	1	6.7
Begging, Dancing and Sex-worker	11	73.3
Monthly Income		
Less than 5000	2	13.3
6000-10,000	11	73.3
11,000-15,000	1	6.7
16,000-20,000	1	6.7

Transgenders' Perception about Covid-19 pandemic

This was an emerging theme from the data that all of the research participants reported that they have never been effected with the coronavirus or not even they need tested for it, because all of the research participants believed that this covid-19 pandemic is not a real virus. They further added that they have not seen in their surroundings, their neighboring and even in their community who died with the covid-19 pandemic. So, they concluded that it is just propaganda by the corrupt politician or is a global rumor.

Sadia (aged 39):

Covid-19 is nothing more than a fear which is created among people by corrupt politicians or it can be a global rumor. During Covid-19, we (transgender persons) never get affected with this virus. Even, no one is effected or dead with this in my surroundings. If it is a virus or disease then why we did not get affect.

Sana (aged 29):

When lockdown started then I come to know that there is a virus which is called covid-19 pandemic. I heard many rumors about the coronavirus that this is fake, just propaganda not a serious disease but I think maybe this would be a serious disease because this pandemic disturbs the entire world and entire the world is affected by this pandemic [...] and this pandemic leads our transgender community in serious crisis.

Shabnam (aged 33):

I do not believe that the covid-19 pandemic is a serious virus. Because in my surroundings I did not see that people take this as a serious virus, even nobody wears a mask or other precautions against corona virus. Just in the starting few days when during this pandemic lockdown was imposed by the government, I feel fear but as days were passing the intensity of sacredness become less.

Life during Covid-19 Pandemic

Under this theme of the present research, the researcher wants to identify the facts about the life of transgender during the covid-19 pandemic, how they spend their life during this crisis, what kind of challenges they face or how they meet their basic needs during this pandemic situation. Have they experienced any change in their routine during this pandemic, their living in the lockdown and either they are satisfied with their living during this pandemic or not?

Rani (aged 45):

This pandemic makes my life very difficult and leads me Hunger situation. Because when this pandemic start day by day my living become very tough, I have to leave my house because I was living in a rented house with my Goro and my Goro is aged so their responsibilities are mine [...] As lockdown start everything become down in my life because my source of income was bagging dancing and singing but due to the close of marriage and function hall life was uneasy.

Saleem Shah (aged 20):

When government-imposed lockdown, everything was closed and I become isolated from everything because there was nothing to do, no happiness just vulnerability, I live in a rented house with other five transgender. When in the morning we get up, I live in the house while my other transgender goes outside the door for bagging and they return after 10 O'clock (pm) when everyone sleep we cooked our food.

Anjum (aged 21):

This covid-19 pandemic has affected my life very badly because I am a single earner of my family my father has died a few months ago during this covid-19 pandemic in an accident and my mother is ill with hepatitis, and I have three siblings and one elder brother who lives separately with his family and the responsibility of my family is just on me, I am working as a tailor on a shop where in normal days I can earn minimum 20,000 per month but during this covid-19 pandemic when lockdown start the market remain closed I become unemployed due to that my family have to face poverty and this hurts me a lot.

Socio-cultural Challenges

The country was put under a nationwide lockdown from 1st April and extended twice until 9 May. Upon its end, the lockdown was eased in phases. After the first wave, the country has battled covid-19 by using "smart lockdowns" and enforcing SOPs. All the participants reported that social and physical distancing is all time problem for our community not just the covid-19 pandemic crisis. They responded that not only we but our whole transgender community is facing similar problems like food shortage, financial crisis, mental disorders, and social distancing etc. Furthermore, they exposed that whenever they go to the people ask for help, people impolitely queried them that do not rush here and go back from our doors. This was not just during this pandemic but in normal days people even children in the streets makes fun of us. Most of the participants (n=13) added that still we are not socially accepted.

Chahat (aged 41):

I lost my source of income and whenever I go with my other transgender asking for help to people, in the street even child tease us, calls us khusra and zanana also with other bad names and gaze us [...] So this was very unbearable for me that why people are socializing their children in this manner. They are hurting us and this makes me cry that I can die with hunger but I cannot bear people's bad behavior. I didn't know why God has created us where we are neglected from everywhere.

Sadia (aged 39):

During the lockdown, I cannot bear living in the rented house I go back to my home there my neighbors and relatives make me deprived, and starting annoy to my parents that this zanana cannot live between us. At that time of pandemic crisis, I leave the house because it was difficult for me to saw my parents in criticism.

Sana (aged 29):

The change in this pandemic situation was that before covid-19 just our Transgender community faces gender stereotypes, identity issue people make fun of us but in this pandemic, we also become poor more dependent on society because very few from us have any skill or educated but the major source of income of our community is bagging and dancing, our situation is very miserable (participant cries twice while having interview) and people do not like to talk with us.

Few participants like, Anum (aged 23) and Arzoo (aged 27) reported that during this pandemic we experienced that nobody helps support us, even more, other people are (male and females) supported by their families and relatives but we transgender people have no support from everywhere. They added that people felt fear even we transgenders do not involve in criminal activities (drug use, smuggling, robbery, murder etc.) which can be source of threat for them but people hate us never give respect us.

Financial Challenges

Another emerging theme from the data was monetary issues. Some questions were asked to transgenders such as that how much it was challenging for them to full fill their necessities during this pandemic crisis? All the research participant reported that during this covid-19 pandemic they faced a lot of problems like even it was difficult to eat one-time meals, as most of them were living in a rented house and the rents/bill of house, other gas and electricity bills, they were unable to pay these expenses. Even, they have to leave the rented house because the owner of the house forces them to leave the house just because of that they cannot

afford the rents. Because of that mostly they lived in anxiety and depression during this pandemic just because of how they will afford all these expenses.

All the research participants reported that the major problem during this covid-19 was financial issues if we have strong enough financially then it was easy to full fill our basic needs in this covid-19. Even one research participant stated that whenever I go out, I even cannot afford to buy a face mask. Majority of the participants (n=11) having their source of income from bagging, dancing, singing and sometimes as prostitute.

Sana (aged 29):

This covid-19 affected my life very badly. I live with four other transgender of my community, our source of income was bagging, dancing and singing and sometimes we do work as prostitute. When lockdown starts all the functions hall remain closed, where we were performed and got a lot of money and

Some savings and look after of our family were feasible, but during this lockdown, we remain closed in our houses because there was nothing to do, a sudden change in a routine where we remain in isolation.

Anjum (aged 21):

I am a single earner of my family. My father has died a few months ago during this covid-19 period in an accident and my mother is ill with hepatitis. I am working as a tailor on a shop where in normal days I can earn minimum 20,000 per month but during this covid-19 pandemic when lockdown start the market remain closed I become unemployed due to that my family have to face poverty and this hurts me a lot.

Zahra (aged 43):

I am working in a shop as an Electrician and have an earning 200- 300 per day. In this little amount I am unable to full fill my basic needs (food, household rents or bills).

Chahat (aged 41):

Just ten percent out of hundred percent people help us, as people give us 5 or 10 rupees in which how we can full fill our needs in a period of economic instability (inflation), where everything is very expensive.

Majority of the participants (n=13) do not get any kind of social support from their surroundings; just a few transgender individuals get help from their neighborhood.

Saima (aged 25):

Few people facilitated us by flour and money provisions and one week foodstuff can be managed. One Participant responded that "I just learn that this covid-19 pandemic is good for people who are financially strong but poor people similar to us facing a serious crisis in this pandemic crisis".

Physical and Psychological challenges

Under this theme some of the questions were asked to transgenders about had they experience any physical and psychological health issues in this pandemic? The majority of the research participants (n=13) reported that during this pandemic they face serious mental disorders like anxiety, depression, due to financial crisis and social isolation. Furthermore, no one of them gets affected to covid-19 virus and had not faced any physical health issues during covid-19 pandemic. Shabnum (aged 33): During Covid-19 pandemic, I remained isolated, have no work to do. It depressed me a lot.

Sana (aged 29):

This covid-19 affected my life very badly. I live with four other transgender of my community, our source of income was bagging, dancing and singing and sometimes we do work as prostitute. When lockdown starts all the functions hall remain closed, where we were performed and got a lot of money and some savings and look after of our family were feasible, but during this lockdown, we remain closed in our houses because there was nothing to do, a sudden change in a routine where we remain in isolation.

Saleem (aged 20):

During Covid-19 pandemic, I am unable to fulfill my basic needs due to loss of my employment opportunities such as dancing and singing. I have no choice other than begging. I am unable to support my family and my community. It's a major source of depression and anxiety for me.

Rani (aged 45):

During Covid-19, I have never effected with this so called virus or disease. So, I have to face no physical or psychological issues related to Covid-19 pandemic.

Opportunities during Covid-19 Pandemic

As concerned for political scenario of the Government of Pakistan, on 24 March, then Prime Minister approved Rs 1.2 trillion economic relief packages. Of this, a total of Rs 150 billion was allotted for low-income groups, particularly labourers (The Nation, 2020). Furthermore, under the package the monthly stipend of the Benazir Income Support Programme (BISP) was increased from Rs. 2,000 to Rs 3,000. It was decided that the funds of the government's Ehsaas programme would be distributed among the poor

according to the available data of the BISP and through the under progress National Socio-Economic Registry (NSER) of the BISP (The Dawn, 2020). The federal cabinet reviewed and approved the economic relief package on 31 March.

The Economic Coordination Committee (ECC) finalized the package, including Rs 100-billion supplementary grant for an Emergency Relief Fund to combat the pandemic. It also approved a special package for relief to 12 million poor families through cash assistance under the Ehsaas Programme, where cash grants would be

provided under the Kafalat Programme and emergency cash assistance to the poor on the recommendation of the district administration (Imran et al., 2020). Furthermore, Zakat funds worth Rs. 870 million were also released to help around 170,000 families.

Fourteen participants reported that no one help us except our few neighbors in this covid-19 pandemic. They added further that they take loans from some people for the payments of household expenditures. As the government has announced the economic relief for financial assistance and for house rents compensations but they did not get any kind of relief.

Arzoo (aged 27):

During this pandemic, I experienced that as government give some amount for needy people but we transgender did not get this amount. Even food stuff was given by the government to needy but the concerned authorizes did not register our transgender community. Just few transgender get the amount of money and food stuff but the majority of us did not get this aid.

Rani (aged 45):

Once I was standing in a line where the government allows some amount of money for poor people during this pandemic but everyone in the line makes fun of me [...] They are saying why this khusra is standing in this line with us so I left the line and came back to my home. This kind of behavior hurts me a lot.

Strategies to deal with covid-19 pandemic

This was one of the major themes that were emerged from the data. The research asked some question like what are the strategies which transgender community used to cope with pitiable situation. All the research participants reported that it was very difficult to cope with these challenges as before the covid-19 pandemic, basic needs can easily be full filled. A very few people support them but it was not satisfactory. Few research participants reported that the member of their transgender community helped to each other. Some of the research participants reported that they migrated to different places during this pandemic. Bagging or sometimes prostitution, are their main source of income during this pandemic which is not sufficient but they are compelled to do.

Anum (aged 23):

During covid-19 pandemic, some of our neighbors provide us some food stuff which hardly sufficient to a week. We (transgender community) supported each other in spite of having lack of finance or poverty issues.

Rani (aged 45):

During this period, no one supported us. Even our families' did not support us. Our Government didn't support us. We are certainly bound for begging or working as prostitute.

Suggestion to Deal with Covid-19 Pandemic Crisis

The last major theme of the present research was a suggestion to deal with the pandemic crisis. This theme showed that the transgender communities provide some suggestions to the government so that they can cope with this pandemic crisis, which is like, provide us monthly grocery, providing us respectable earning source, take the responsibility of our shelter (household expenses like /rents and bills), our acceptance in society, some amount of money/stipend and equal rights as other gender having in society.

Hina (aged 37):

If the government takes the obligation of our transgender community as provide us employment or provide us a permanent house so that we can feel free not having the fear of homeless just because of during this pandemic rents or other bills were not affordable for us [...]

Rani (aged 45):

I request to the government to take the responsibility of our employment, gives us equal gender-based rights and gives us monthly stipend [...] so that we can cope in this pandemic situation, because there is no one for our help even our families do not support us, even we support back to our families.

In this study, the transgender community was studied by using theoretical lens stigmatization model introduced by Link and Phelan in 2001(Omer et al., 2021). The relevancy of this model with the present research demonstrated that just because of stigma on the identity of transgender individuals, they have to bump into discrimination, status loss, societal rejection, gender stereotyping, labeling, and prejudice against their social identity. Because of social stigma, the society fashioned partition into "us" and "them" groups to the transgender individuals. As the pervasiveness of cultural dogmas links with those characterized or

labeled to opposing traits. Transgender individuals are labeled and cited in diverse groups that assistance to make a sense of discontinuation among the “us” and “them”. Transgender individuals are labeled or stigmatized persons in society experience as “discrimination and status loss” which indications to unsatisfactory circumstances.

Stigma may also affect the behaviors of those individuals who are stigmatized by society. Those individuals, who are labeled, frequently start to behave in expected ways as stigmatized in certain ways by people who made them stigmatized. This not simply changes their actions but also figures their emotion or feelings and beliefs. Adherents of stigmatized groups frequently experience prejudice that roots depression such as discrimination or prejudice. This stigma leads an individual's social identity in bullying circumstances, for instance, low self-esteem. Just because of this the identity models and theories have become exceedingly investigated. Individuals of stigmatized or labeled groups become aware, that they are not actually treated in the same way and they are probably discriminated against or prejudice against.

As previously explains according to the model that sigma on transgender identities, such as differentiation and labeling, linking to stereotypes, us and them and Status loss and discrimination. These are the factors that are interrelated one factor leads to the other factor, however, the transgender individual remains vulnerable during the covid-19 pandemic. They face discrimination during this pandemic and live in severe conditions, just because of societal stigma on their gender identity they were prejudiced and devalued. In a global scenario, their situation is not deviating to Pakistan during this period of covid-19 pandemic. The findings of the study corresponding to previous studies which are conducted in different countries for instance, Kantamneni (2020) in US, Priyadarshini et al. (2020) in India, Akhter (2020) in Banglades, and Coulombe et al. (2020) in Canada. These studies described that transgender community have faced mental, physical and social problems during Covid-19 period Particularly, in the case to Pakistan, they have been the victims of social, political, economic, cultural, and religious marginalization. They have been the victims of physical, emotional, and psychological violence across the country. Families disown them; public harass them, and state fails to protect them. Every now and then one learns about the brutal murder of the transgender persons. Some are killed at private dance parties; some are beaten to death by intolerant fanatics at public place and a few even die in their house by their own families. They have been struggling to merely survive.

This is the state of transgenders in the land of the pure (Khan & Alam, 2021). In the meanwhile, Pakistan has tried to ensure the protection of its transgender community through legislation acts. The Supreme Court of Pakistan agreed to give transgender equal rights like other citizens of this country with protection under the article 4 and 9 of the Pakistani constitution 1973. In 2013, they got as same rights as all citizens of Pakistan. The federal and provincial governments give them basic equal rights of national ID card, employment, education, health, work in governments' different departments during the comparable period of time (Saddique & Ahmad, 2009). This change is a result of the continuous struggle and activism of the transgender community augmented by the role of the state, judiciary, media, civil society and national/international organizations (Khan, 2020).

Literature review and findings of the study clearly mentioned that, the government of Pakistan has passed bills and made laws in order to protect the rights of transgenders, but it has failed in implementing those laws in practice as there is a huge gap between theory and practice at governmental level. A large number of transgenders are still clinging to their old profession of begging, dancing, singing and prostitution.

5. Future implication

- Future emergency planning should explicitly include transgender needs, especially access to gender-affirming care, hormone therapy, and mental health services during crises.
- Health systems must develop contingency plans to prevent disruption of essential trans-specific medical services in future pandemics or disasters.
- There is a need for long-term, trans-affirming psychological support systems to address anxiety, depression, and trauma experienced during emergencies.
- Telemedicine and online counseling should be strengthened and made more accessible to ensure continuous healthcare access for transgender individuals.

6. Conclusion

This study explored the challenges, opportunities and strategies used by transgender community during covid-19 pandemic. Earlier in Pakistan, transgender community had to suffer socio-cultural, monetary and legal discernment on the daily basis. As for concerned the findings of the currents study, things have changed even more insecure for them during this coronavirus pandemic. During the lockdown and social distance making period all the transgender urgently need food, cleaning supplies, medicine, safe housing, and general economic support. It is clear that these days they have very miniature coinage to live on, little foodstuff to feed themselves, and even a benign space to stay secure and healthy. Most of them are compelled by begging, street entertainment, and paid sex. It can be concluded that the covid-19 pandemic

and the prolonged lockdown have had negative impact on the transgender community. During this pandemic, government with the support of other community members/stock holders such as family, media, religious leaders, teachers, and health specialists should facilitate them by providing health care facilities and by creating employment opportunities for them as well.

7. Reference

- Abbas, S. B. (2021). Understanding the prejudice and social exclusion of transgender community in cultural and theoretical context. *Journal of Social Sciences*, 17(1), 118-123. <https://doi.org/10.3844/jssp.2021.118.123>
- Ahmed, F., & Sifat, R. I. (2021). Experiences of hijra (transgender) communities during the COVID-19 pandemic in Bangladesh. *F1000Research*, 10, 601. <https://doi.org/10.12688/f1000research.52241.1>
- Akhtar, N. (June 2020). *Transgender realities in the context of COVID-19 in Bangladesh*. ResearchGate. https://www.researchgate.net/publication/342362164_Transgender_Realities_in_the_Context_Of_COVID-19_In_Bangladesh
- Arshad, A. R., Bashir, I., Tariq, A., Ijaz, F., Aftab, R. K., & Farooq, O. (2020). A population based study on the healthcare seeking behaviour during the COVID-19 outbreak. *Discoveries Reports*, 3, e14. <https://doi.org/10.15190/drep.2020.8>
- Asghar, J., & Shahzad, K. (2018). undefined. *Journal of Education & Social Sciences*, 6(1), 23-39. <https://doi.org/10.20547/jess0611806102>
- Banerjee, D., Popoola, J., Shah, S., Ster, I. C., Quan, V., & Phanish, M. (2020). COVID-19 infection in kidney transplant recipients. *Kidney International*, 97(6), 1076-1082. <https://doi.org/10.1016/j.kint.2020.03.018>
- Bari, M. (2020, March 9). Pakistan: Coronavirus makes life harder for transgenders. <https://www.google.com/amp/s/amp.dw.com/en/pakistan-transgender-coronavirus/a-54817362>. <https://www.google.com/amp/s/amp.dw.com/en/pakistan-transgender-coronavirus/a-54817362>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2). 77-101. <http://dx.doi.org/10.1191/1478088706qp063oa>
- Coulombe, S., Pacheco, T., Cox, E., Khalil, C., Doucerain, M. M., Auger, E., & Meunier, S. (2020). Risk and resilience factors during the COVID-19 pandemic: A snapshot of the experiences of Canadian workers early on in the crisis. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.580702>
- Imran, N., Afzal, H., Aamer, I., Hashmi, A. M., Shabbir, B., Asif, A., & Farooq, S. (2020). undefined. *Pakistan Journal of Medical Sciences*, 36(7). <https://doi.org/10.12669/pjms.36.7.3606>
- Kantamneni, N. (2020). The impact of the COVID-19 pandemic on marginalized populations in the United States: A research agenda. *Journal of Vocational Behavior*, 119, 103439. <https://doi.org/10.1016/j.jvb.2020.103439>
- Khan, M. M. A., & Alam, I. (2021). Identity crisis and rights in trouble: Transgenders in Islamic Republic of Pakistan. *Journal of Political Studies*, 28(1), 55-64. <https://jps.pu.edu.pk/6/article/view/557?articlesBySimilarityPage=5>
- Khan, M. A., Jalil, A., Zubair, U. B., Tasleem, S., Haq, I. U., & Afzal, S. (2020). Prevalence and correlates of depression among the trans-genders of Pakistan. *Journal of Rawalpindi Medical College*, 24(3), 181-186. <https://doi.org/10.37939/jrmc.v24i3.1022>
- Khan, S. A. (2020). Guru-chela relationship in Khwajasira culture of Pakistan: Uncovering the dynamics of power and hegemony within. *Pakistan Journal of Women's Studies: Alam-e-Niswan*, 27(1), 103-127. <https://doi.org/10.46521/pjws.027.01.0041>
- Khan, S. A. (2020). undefined. *Progressive Research Journal of Arts & Humanities (PRJAH)*, 2(2), 28-42. <https://doi.org/10.51872/prjah.vol2.iss2.35>

- Kidd, J. D., Jackman, K. B., Barucco, R., Dworkin, J. D., Dolezal, C., Navalta, T. V., Belloir, J., & Bockting, W. O. (2021). Understanding the impact of the COVID-19 pandemic on the mental health of transgender and gender Nonbinary individuals engaged in a longitudinal cohort study. *Journal of Homosexuality*, 68(4), 592-611. <https://doi.org/10.1080/00918369.2020.1868185>
- Loyal | thisisloyal.com. (2021, February 9). *Vulnerabilities to COVID-19 among transgender adults in the US*. Williams Institute. <https://williamsinstitute.law.ucla.edu/publications/transgender-covid-19-risk/>
- Manzoor, I., Khan, Z. H., Tariq, R., & Shahzad, R. (2021). undefined. *Pakistan Journal of Medical Sciences*, 38(1). <https://doi.org/10.12669/pjms.38.1.4375>
- Omer, S., Jabeen, S., & Sherazi, S. N. (2021). Historical Context and Situational Analysis of Rife Socio-economic Manifestations of Transgender Community in Lahore City. *Journal of the Punjab University Historical Society*, 34(1), 181-199.
- Pakistan: Coronavirus makes life harder for transgenders – DW – 09/04/2020*. (2020, September 4). dw.com. <https://www.dw.com/en/pakistan-transgender-coronavirus/a-54817362>
- Priyadarshini, A., & Bhaumik, R. (2020). E-readiness of Senior School Learners to Online Learning Transition amid COVID-19 Lockdown. *Asian Journal of Distance Education*, 15(1), 244-256.
- Radusky, P. D., Cardozo, N., Duarte, M., Fabian, S., Frontini, E., Sued, O., & Aristegui, I. (2021). undefined. *International Journal of Transgender Health*, 24(3), 320-333. <https://doi.org/10.1080/26895269.2021.1943593>
- Rizwan, M. S., Ahmad, G., & Ashraf, D. (2020). undefined. *Finance Research Letters*, 36, 101682. <https://doi.org/10.1016/j.frl.2020.101682>
- Saddique, K., Gang, C., Mirbehar, S., Batool, H., & Ahmad, I. (2017). Transgender issues in Pakistani community. *European Academic Research*, 4(10), 9048-9057.
- Saeed, A., Mughal, U., & Farooq, S. (2017). It's complicated: Sociocultural factors and the disclosure decision of transgender individuals in Pakistan. *Journal of Homosexuality*, 65(8), 1051-1070. <https://doi.org/10.1080/00918369.2017.1368766>
- Transgender people and HIV*. (n.d.). World Health Organization (WHO). <https://www.who.int/publications-detail-redirect/WHO-HIV-2015.17>
- Wang, Y., Pan, B., Liu, Y., Wilson, A., Ou, J., & Chen, R. (2020). Health care and mental health challenges for transgender individuals during the COVID-19 pandemic. *The Lancet Diabetes & Endocrinology*, 8(7), 564-565. [https://doi.org/10.1016/s2213-8587\(20\)30182-0](https://doi.org/10.1016/s2213-8587(20)30182-0)
- Zubair, U. (2021). Prevalence and correlates of depression among the trans-genders of Pakistan. *European Psychiatry*, 64(S1), S597-S598. <https://doi.org/10.1192/j.eurpsy.2021.1594>

English Language and its Socio-Economic Impacts in the Pakistani Context

Obaid Rehmat, Assistant Director (SW&BM)
Wazirabad, Punjab, Pakistan
Obaidrehmat234@gmail.com

Article Information

Keywords

L1, First Language,
L2, Second Language,
ELP,
English Language Proficiency

Abstract

The contemporary era is a new stage of capitalism commonly known as informationalism, where production and distribution are becoming globalized. This new flexible, customized production advantages those who control the technology and media where symbolic information is processed. Furthermore, it creates increasing inequality for those who lack technological access and know-how. This study is organized after a keen observation of the dominance of the English language as a lingua franca or Tyrannosaurus rex. The main purpose was study to the socioeconomic impacts of the English language on the lives of common individuals in Pakistani society. For this purpose, in-depth interviews were conducted within Lahore with professionals related to English language coaching who had a minimum of ten years of experience in their field. The critical social science approach was adopted for this study and the sampling strategy was the critical case sampling to gain an excessive and detailed amount of information from the population. The results were quite unique in their nature as proficiency in the English language provides you with these benefits: excessive job opportunities and high salaries, social mobility, and certification as a well-mannered and intelligent individual in society on the other side absence of this important factor gives you depression, alienation, unemployment, inferiority complex, and low standing in the social fabric of Pakistani society.

1. Introduction

The contemporary era is a new stage of capitalism commonly known as informationalism where production and distribution are becoming globalized. This new flexible, customized production advantages those who control the technology and media where symbolic information is processed. Furthermore, it creates increasing inequality for those who lack technological access and know-how (Warschauer, 2000).

In this era, English is the dominant global and international language. In order to survive in the economic, political, and sociocultural world a better understanding of complex concepts of English is necessary. John Galtung (1971) calls this phenomenon linguistic imperialism for developing countries. Linguistic imperialism is not only giving rise to the fall of native languages but it is also creating a sense of supremacy of English over other languages. This way English is damaging other languages in the global industry- this phenomenon is termed linguistic genocide according to "The Convention on Prevention and Punishment of the Crime of Genocide" (1984).

The past few decades have seen rapid growth in the English language as being the language of information and scientific knowledge. According to Crystal (1997), 85% film industry and global organizations use English as their official language and most of the academic fields publish articles in the English language where particularly the academic field of linguistics has 90% of publications in English. This trend has been on the rise ever since.

Such an evident and large-scale use of English as an official language creates inequality in job markets. Following this trend, non-native speakers who have a better command of the English

language can avail more and better employment opportunities. Considering the case study of Pakistan, the majority of the private sector focuses on the importance of English within learning institutions as well as in the job market. However, the public sector despite declaring Urdu as the official language conducts all its employment tests in the English language according to PPSC and FPSC website data. For instance, the most prestigious Civil Services of Pakistan job tests are mostly in English and they also have the highest feeling rates in the subject of English essay and English Précis and composition according to the annual report 2016. Similarly, all the posts of commission officers in the Armed Forces of Pakistan put a huge stress on English language skills. Furthermore, communication in English is a common and traditional practice in the Armed Forces of Pakistan. Living conditions and life standards are higher in developed countries based on their Human Development Index (HDI) and Gross National Products (GNP) per capita. The majority of eligible, qualified and skillful people try to secure a job in developed countries. This phenomenon is termed as Brain drain. Developed countries like the UK, USA, Canada, Australia, France, Germany, India, New Zealand, Africa, Singapore, Switzerland, and Japan accept TOEFL as proof of English language proficiency for immigration and education. Similarly, IELTS is also accepted as proof of English language proficiency in the UK, USA, Canada, and Australia. These courses are mandatory for entering the above-mentioned countries for immigration, education, and employment. Furthermore, these courses are very costly and most of the people who already live near the poverty line or belong to the lower or middle class cannot even afford to take these courses or bear the preparation charges for coaching classes. This thing further elaborates on how native language speakers are at a disadvantage and have restricted access to the global market.

2. Literature Review

The national language of Pakistan is Urdu while there are five major indigenous languages including Punjabi, Pashto, Sindhi, Saraiki, and Balochi. On the other hand, English has been used in the domain of power like higher bureaucracy, the officer corps of the armed forces, private schools, and in higher education at the University level since the time of British rule (Rahman, 1997). However, the privileged position of English has always been challenged by those who wanted to replace it with Urdu because it is a power struggle between the Westernized ruling elite and indigenous photo-elite (Rahman, 1997).

The English language was induced into the subcontinent by the British rulers in the 16th century long before the creation of Pakistan in 1947 (Mahboob, 2009). Anglicists replaced the Persian language of the Mughal Empire and replaced it with English. The state was going to be the biggest employer of the British Empire and the key to power was the choice of language (Rahman, 1997). The English language gained its political power when the positions of the executive body were only given to Englishmen or to those locals who were very sharp and had complete command over the English language (Rahman, 1997). The English language continued to flourish and gain official political and social status throughout British rule. Initially, the English language spread in the subcontinent because it had economy and social mobility associated with it (Mahboob, 2009). The strict imposition of the English language could have isolated the ruling elite from the natives. So the vernaculars were introduced in high school. However, the higher education was still taught in English medium. This way low-level positions of bureaucracy were given to locals and this vernacularisation started the Urdu Hindi conflict and Hindi was selected over Urdu. The aristocrats of the subcontinent used to send their children to the chiefs' college in order to learn the English language and their traditions (Rahman, 1997). This made use of the English language as the dominant culture of the Indo-Pak subcontinent.

Although, Muslims supported and used Urdu for their separate identity in political spheres before the creation of Pakistan the use of the English language retained its status. At the time of independence, Pakistan inherited English as one of the official languages (Mahboob, 2009; Rahman, 1996). Urdu became the national language but the importance of English can be measured by the fact that the founder of Pakistan Mohammad Ali Jinnah addressed the constituent assembly in English while he was the first Governor General of Pakistan at the time of independence (Mahboob, 2009). By the time of independence the English language was so deeply rooted in the political and social fabric of the region that it was accepted as one of the official languages (Mahboob, 2009; Rahman, 1996).

Pakistan before independence was a British colony where Britain experienced direct control over the local people. However, after the independence in the post-colonial era, the nascent state became

a peripheral state that was dependent on its core (British) state for official, industrial, and constitutional fabric. For this reason, the religious group was against the use of English as an official language. They pointed out that if English as an official language will continue in Pakistan then it will symbolise a new form of colonization. However, the English language couldn't be replaced mainly for three reasons: first, religious parties had little political support; secondly, there was not much material in local languages; and thirdly, a politically neutral language like English was unavailable (Mahboob, 2009).

According to Mahboob (2009), the strongest opposition in the history of Pakistan against the English was witnessed during the reign of General Zia-Ul-Haq after he assumed power with a military coup in 1977. The attitude of Zia's government was manifested in the education policy of 1978 which required all public and private institutions to use Urdu as a medium of education. Still, the institutions where the political influence was evident were exempted from these policies (Rahman, 1996). However, the later government restored the status of the English language and promoted it at all levels because they considered it important for the development of the global economy (Mahboob, 2009).

The English language is considered a colonial legacy in Pakistan by religious parties and people can be heard making statements like English has gone but has left their language that still enslaves us (Mahboob, 2009).

The historical context of the English language in the Indo-Pak subcontinent can be summarized as the British Englishmen brought their language here. Being an advanced Nation in technology they subordinated the locals and used the language to gain proper control over the masses. Language worked as a filter for locals to gain better employment status. This way it flourished through educational institutions. Furthermore, to get the better executive posts the princess or all princely states learn the English language and culture thus making English the dominant culture all over the subcontinent. The literature, technology, political, constitutional and social fabric got lined with the layer of English. At the time of independence, English language was inherited as one of the official languages of Pakistan. However, there has been opposition from religious parties towards the English language but the rest of the elite considered it deeply rooted in society and necessary for development. Hence, English has always flourished in Pakistani society and it has been a source of creating social division among different classes.

To understand the rich north and poor south links there are two competing paradigms: modernization theory and second imperialism theory (Phillipson, Robert, 1992). AIDS that has been granted for the development of underdeveloped countries by retracing the path of Western democracies that guarantees prosperity has not come about. This way imperialism theory discredits modernization theory and the claims of imperialism theory get strengthened which focuses on political economy, class structure, and dynamics of capital accumulation and transformation of pre-capitalist societies by colonial and new colonial capitalism. Galtung (1998) bases his version of imperialism theory on six different types: economy, political, military, communicative, cultural and social. He further states that imperialism is a type of relationship where one society dominates another. According to him, this relationship is propelled by mainly exploitation while other mechanisms are penetration and marginalization. Galtung's point of view explains that imperialism divides the world into two spheres: a dominant centre the powerful, rich and developed Western states and a dominant periphery_ the underdeveloped countries. Periphery is exploited by its relative centre along with the centre. Periphery is also exploited by influential parties from within. The elite in both the centre and the periphery are linked by shared interests and it is claimed herein imperialism that language economy, military, and linguistic norms are dictated by the elite of the centre and are internalized by the elite of the periphery. This way cultural imperialism reproduces the material conditions for exploitation which is legitimate in nature.

Phillipson and Robert (1992) explain the phases of imperialism. In the present day neo-colonialism, the first phase includes the elites that belong to the periphery but they have strong links with the centre they have been educated in centre countries and through the medium of the centre language. International organizations and Multinational companies play a key role in this phase of linguistic imperialism. These organizations can be cultural such as film companies, books, and publishers. They can be communication organizations such as news, magazines, shipping and air companies. They can be political organizations or military organizations such as systems of alliances and treaties. They can be economical such as private and governmental transitional corporations. The

second phase of linguistic imperialism includes the communication between the centre and periphery by means of international communication. In the coming years computer technology is going to replace the dependency of the elite of the periphery. The Centre will control people's consciousness through new communication technology. This way they will be able to strengthen control over the means of production. Phillipson says that for this approach to be effective the center's cultural and linguistic penetration of the periphery is required.

Power can be exerted by the centre on the periphery by imposition and force by bragging and also buying ideas here the importance of language is highlighted as the language is the primary means for communicating ideas so the p**** of the language of the centre is essential to communicate its ideas to the message in the periphery instead of using the methods of force and breaking that are less effective and appreciated in global politics (Phillipson, Robert, 1992). Gultang (1998) says that linguistic imperialism is the precondition for cultural imperialism and social imperialism.

The post-colonial era and linguistic imperialism can be summarized in short as the capitalists needed more raw materials and free labour to gain more and more profits. They started manipulating States with their influences on the basis of capital. In this pursuit, they used imperial machinery to subjugate the less developed Nations rich in resources and free labour. They made them their colonies and for holding such territories the language played an important role. First of all, changing the language to the official language marked early scholars as illiterate. Because they knew nothing of the new language. The ideas, thought processes, education and employment were dependent on the British culture. Secondly, the introduction of the new language that was English made its way into the culture of the Indo-Park subcontinent. Furthermore, they restricted high-level English to the princess of the princely states making it the dominant culture. Over the time of British rule English became an important language in the region and it was inherited by both India and Pakistan as one of the official languages.

Acculturation is another common phenomenon another common phenomenon in countries that use a foreign or second language. It has been studied which part of a community is more prone to the process of acculturation the results revealed that the minority group is more prone to new ideas and acculturation is higher. The rationale behind this difference is that they are constantly trying to change their social and economic conditions and in that pursuit, they avail every possible opportunity out there. In doing so they adopt all influential ideas and get command of the language that may lead them towards a better social economic condition (Clement, 1986).

Better communication skills in the English language are required in a competitive employment market. Communication skills in English play a vital role in employment all over the world in which language frequently becomes the decisive factor in those employment opportunities which pay higher salaries and in organizations that aim for higher productivity (Roshid, 2013). Furthermore, incompetency in English causes difficulties in job finding where salaries are relatively high. Apart from difficulties in selection procedure a lack of fluency in English causes loss in potential earnings of employees. Thus proficiency in English language becomes important factor to advance in local and international companies. Furthermore, the skills and technical knowledge can't be improved in such companies if there exist a substantial lack in English language proficiency along with these problem solving and critical thinking skills needed to be coped with rapidly growing and changing environment of global market because most of the information is available only in English language (Roshid, 2013).

Learning and expressing ideas in first language is easier for individuals then it is in the second language. Study in Bangladesh on two groups revealed that there is a significant difference in expression of ideas in first language as compared to second language. They tested to groups with the random sampling and ask them to write essay on a single topic one group was assigned task in first language and the other group has to finish it in second language. The group with the first language produced twice the number of ideas as they were produced by the second language group. The study clearly show that when it comes to abstract ideas the first language should be used and the second language should be used for material ideas with which a person is already familiar.

3. Methodology

A critical perspective has been adopted to do this research. The social research must be reflexive and necessarily political. The goal of social research is to uncover and demystify ordinary events (Pierre Bourdieu: A Theory of Practice 1977). It is the approach to conducting social research that emphasizes combating surface-level distortions, multiple levels of reality, and value-based activism

for human development. Critical social science (CSS) adopts critical realist ontology that views reality as being composed of multiple layers: the empirical, the real, and the actual replication is a phenomena that describe the detachment of humans from their full potential to do anything in their capacity. CSS blends determinism and volunteerism to emphasize bounded autonomy or how agency and structure cooperate. This is useful method when they are in insufficient funds. Critical case sampling is used to collect data and it can be very beneficial to develop logical generalization from the rich evidence produced when studying a few cases in depth. Critical case sampling is process of selecting a small number of important cases-cases that are likely to yield the most information and have the greatest impact on the development of knowledge (Patton, 2001, p: 236). Qualitative research strategy is a "logic in practice" a "nonlinear search path" to explore the reality about the dominant language of global culture that is English according to the current objective as well as subjective realities. This approach is non-probabilistic and focuses mainly on research objectives and the characteristics of population. Lahore City is choose for this study mainly because of the presence of most diverse population from all over the Pakistan the city host majority of English language institutions in both public and private sector for the more teachers of these institute have background changing from ruler Urban and international. Covering the whole city wasn't feasible due to monetary and temporal constraint so those institutes were selected which was specialized in English language courses teaching and training. Interviews were conducted at the institutions to make it easy for respondents to give us their maximum time out of their busy schedule. 20 In depth interviews were conducted. All the inevitable factor that must be observed in data collection process are practiced in which informed consent, confidentiality and anonymity, ethical considerations, data security and protection are included. About an hour to one and half hour interviews were recorded and then transcribe them without any modifications or exaggeration. Theoretical framework is based on interdisciplinary approach and major theories which are included are Realism, Dependency theory, and neo-colonialism.

4. Findings and Discussion

4.1 Language of ruling elites (National or International)

Respondent: The chances of learning the English language are rare for the common because the ruling elites have created bias and they tend to use the language more than others. If we exclude these elites from our society we will be left with the same type of people as far as language is concerned in both ruler and urban areas.

Respondent: there is a huge difference between students which belong to poor and Middle-class families because they don't have access to grammar books and mostly they don't have an English medium of education which is the main reason for the lack of basic English knowledge within poor/middle class where the leads have access to all these tools from their childhood.

4.2 Language of knowledge

Respondent: To be very honest let me give you a very open analysis on it. The way I think about all these things we can see that English and Arabic both are kind of international spoken languages but what we see happening is quite different if I go somewhere and start speaking Arabic it wouldn't matter that much to others on the other hand if I speak English I will be considered as a qualified person and people will actually listen to me with more respect and rather label as an intelligent person.

4.3 Tool of globalization

Respondent: I think it is better to learn English because the English language is a tool of globalization if we want to communicate with other societies we can't do so just by speaking Urdu or Punjabi English can be very effective in taking ideas from local to global level your actually increasing your reach and limits if you are adopting English as a means of communication this is the main reason Republic things in English so that every individual can have access to our thoughts.

4.4 Environment

Respondent: For me the language came to my life as a gift I used to struggle with the language like all other native Pakistani but one thing changed it for me a friend of mine came from England and I just had to be in her company it totally change the way I received English I was able to learn the language with nor extra effort the point is that our understanding of any language greatly depends on our environment.

4.5 Economic back ground

Response: it is obvious that children who belong to socially deprived families have a lot of issues to learn the English language because they don't have much facilities to learn the language in an easier way.

4.6 English proficiency demands the exclusion of L1

Response: there is no barrier to learning the English language for me because I was born in Manchester City in the UK in Pakistan there are a lot of barriers to learning English because people who are teaching English are not good speakers and usually these problems are faced by a large number of people students from ruler background struggle to learn English because they have never been exposed to better facilities to learn English.

4.7 English as commodity

I have been in an administrative post since 2013 where I have to come across hiring people for English language coaching those people had different backgrounds some women qualified up to master and even some PhD all these professionals leg basic command over language and due to such response from people with professional degrees with hiring process was very difficult on the other hand some applicants had diploma or had done short courses for linguistics but the case was the same when it came to hearing because they also command over the English language.

4.8 Prestige

In this respect always important experiences were the same but those who got more respect and value were those who were good at English it is everywhere in this society let me explain with an example whenever I go to a market or a bank I normally use the English language as mod of communication because people give more weightage to the language because it defined your social status automatically.

4.9 Economic development

It is a reality in any field of life if you want to survive you have to have a good command over the English language for example if you are applying for a job and even if you clear the written test but if you don't speak fluently during the interview then your chances of getting that job become we lesser than those who are better speakers compare to you.

From my personal experience whenever I go seeking a job there is one factor that is always considered to extend the command over the English language plays a vital role in my hiring not only that but it also lets me get paid higher than others with the same experience even if I am applying for Islamic studies social studies courses the factor of English helps there to it is becoming a friend that if you are good in English you are going to do great in your life in general.

4.10 English language is the certification as an intelligent civilized person.

Respondent: I have observed that if you are on the road and you come across any kind of accident the way people react after greatly depends on the way you talk to them if you say sorry then they are most likely to accept your apology but if you use native or regional language to say sorry you are mostly likely going to be treated rudely your harshly this is because of the perception of people about language for them the English language give you certificate to be civilized or respectful.

Respondent: From my personal experience I have realized I am always concerned about my promotion and increments because I work for American people and to them, command over English matters more than anything else it is more likely that other colleagues of mine who have a better understanding of English then I do are going to be promoted before me because I can't communicate the messages towards peoples better than them. So English plays a major role in your career path I am not getting a bonus or other advantages just because I am not able to excel in the English language it creates biases among colleagues with the same skills but differences in English language qualification are causing a great deal of complex among working people as well as normal people who can't speak and understand English.

4.11 Restriction against creativity

For example, I gave an essay to all my students about how Facebook is minimizing face-to-face interaction and they came up with great ideas the only hurdles that they faced were related to their English language so great ideas are being killed because of language barriers it is very hard rending seen especially that students have to face.

5. Conclusion

The research shows that English language is the dominant and ruling power in international order. In contemporary world where every institution of social system is interconnected. Now the dominant culture is global culture and its basic element of symbols for communication is English language without source of communication human culture can't sustain, develop, or eventually can be collapsed and human culture whether it is material or non-material is developed through specific discovered symbols which are used by human beings. The data shows in international order the post-colonial countries or under developed countries are dependent on developed ones who provide them economic, social, and military assistance even Pakistan had been received 67 billion US dollar between the period of 1952-2011. For this purpose English is the only dominant instrument to teach the values and patterns of the developed world and realize the path which covers them to achieve their destiny. Every country wants to develop and become a powerful state that can retain a luxurious life and security from its enemies. However the theorist suggests that the post-colonial world is facing miseries more than the phase of colonialism. The present study has been conducted to analyse the theory of linguistic imperialism in the metropolitan city of Pakistan the results explain that the English language has a great impact on individual life due to the present structure of the society. English is the language that increases our social status, and development in our economic conditions, makes us superior, integrates us globally, defines us as a well-mannered and civilized person in society and creates a general perception that you are very knowledgeable human. In short, the language of survival which owns all the walks of your life whether it is economic, social or political develops your personality makes you confident in front of the people and presents you as a leader among the people who lack any kind of incompatibility with the English language. This means, the English language gives the standard way of living to an individual and it is the reality of the present structure. But this ideology that the English language only gives you well socio-economic status is totally wrong and an illusion. English language on the other side is very destructive for those who don't know this dominant way of communication it forces them to learn if they want to survive in the present structure of the social system it provides them motivation and also punishes those who don't learn it. It creates hurdles in the way of creativity labels them as inferior makes them depressed and restricts their employment and social status. Even though it makes them helpless they can't even express their emotions clearly their intelligence, creativity, or spirit of life. They feel alienated from their own specie and relate them with their socio-economic and psychological vulnerabilities. All founded knowledge is reality because knowledge is always checked dialectically and propositional logic claims that if p is true q is always true. It means the English language has positivity hence it must have something negative in its nature. The question is what should be the solution? After analysing the reality of the English language the researcher critically suggests that there must be a new system for English language to save the masses and this system should be the Communism of the English language where the distribution of the English language would be equally among the masses and this phenomena will be helpful to eradicate poverty, suicide, and crime from the society.

6. References

- Bourdieu, P. (1977). *Outline of a theory of practice*. Cambridge University Press.
- Bourdieu, P. (1977). The economics of linguistic exchanges. *Social Science Information*, 16(6), 645–668.
- Brenner, M. H., & Mooney, A. (1983). Unemployment and health in the context of economic change. *Social Science & Medicine*, 17(16), 1125–1138.
- Canagarajah, A. S. (2002). Resisting linguistic imperialism in English teaching. *ELT Journal*, 56(3), 330–333.
- Carliner, S. (2000). Physical, cognitive, and affective: A three-part framework for information design. *Technical Communication*, 47(4), 561–576.
- Chowdhury, M. K. B. (2013). Is the spread of English as a world language a positive or a negative development? *Language in India*, 13(5), 73–86.
- Clément, R. (1986). Second language proficiency and acculturation: An investigation of the effects of language status and individual characteristics. *Journal of Language and Social Psychology*, 5(4), 271–290.

- Coyne, I. T. (1997). Sampling in qualitative research: Purposeful and theoretical sampling; Merging or clear boundaries? *Journal of Advanced Nursing*, 26(3), 623–630.
- Crystal, D. (1987). *The Cambridge encyclopedia of language*. Cambridge University Press.
- Crystal, D. (1997). *English as a global language*. Cambridge University Press.
- Dustmann, C., & Fabbri, F. (2003). Language proficiency and labour market performance of immigrants in the UK. *The Economic Journal*, 113(489), 695–717.
- Galtung, J. (1971). A structural theory of imperialism. *Journal of Peace Research*, 8(2), 81–117.
- Jang, Y (et.al). (2016). Health vulnerabilities of immigrants with limited English proficiency. A study of older Korean Americans. *The American geriatrics society*.
- Khadria, B. (2001). Shifting paradigms of globalization: The twenty-first century transition towards generics in skilled migration from India. *International Migration*, 39(5), 45–71.
- Kitson, A., Harvey, G., & McCormack, B. (1998). Enabling the implementation of evidence-based practice: A conceptual framework. *Quality in Health Care*, 7(3)
- Leslie, D., & Lindley, J. K. (2001). The impact of language ability on employment and earnings of Britain's ethnic communities. *Economica*, 68(272), 587–606.
- Lindley, J. K. (2002). The English language fluency and earnings of ethnic minorities in Britain. *Scottish Journal of Political Economy*, 49(4), 467–487
- Mahboob, A. (2009). English is an Islamic language: a case study of Pakistani English. *World English*, 28(2), (175-189).
- Orbeta, A. C., Jr. (2002). *Population and poverty: A review of the links, evidence and implications for the Philippines (Discussion Paper Series No. 2002-21)*. Philippine Institute for Development Studies
- Patton, M. Q. (2002). *Qualitative research and evaluation methods (3rd ed.)*
- Pennycook, A. (2017). *The cultural politics of English as an international language*
- Phillipson, R. (2008). Linguistic imperialism of neo-liberal Empire. *Critical inquiry in language studies*, 5:1, 1-43
- Phillipson, R. (2009). *Linguistic imperialism continued*. New York, NY: Orient Black-swan private limited.
- Rahman, T. (1997). The medium of instruction controversy in Pakistan. *Journal of multilingual and multicultural development*.
- Rahman, T. (1996). *Language and politics in Pakistan*, London, UK: oxford university press.
- Rajaraman, D. (2015). Perceived benefits, facilitators, disadvantages and barriers for physical activities among south Asian adolescents in India and Canada. *Journal of physical activity and health*, 2015, 12, 931-941.
- Roshid, M. M. Chowdhury, (2013). English language proficiency and employment: A case study of Bangladeshi graduates in Australian employment market. *Mevlana international journal of education*, 3(1), (68-81).
- Rumbaut, R. G., Anderson, J. P., Kaplan, R. M., Berry, C. C., & Bush, J. W. (1989). The Quality of Well-Being Scale: Interday reliability of function assessment for a health status measure. *Medical Care*, 27(11), 1076–1083
- Sassen, S. (2004). Local actors in global politics. *Current Sociology*, 52(4), 649–670
- Sayer, A. (1992). *Method in social science: A realist approach (2nd ed.)*. Routledge
- Schellekens, P. (2001). *English language as a barrier to employment, education and training*. Department for Education and Employment (DfEE), United Kingdom.
- Sewell, W. H., Jr. (1992). A theory of structure: Duality, agency, and transformation. *American Journal of Sociology*, 98(1), 1–29
- Sewell, W. H., Jr. (2005). *Logics of history: Social theory and social transformation*

- Shields, M. A., & Wheatley Price, S. (2002). The English language fluency and occupational success of ethnic minority immigrant men living in English metropolitan areas. *Journal of Population Economics*, 15(1), 137–160.
- Stapa,SH., Abdul Majid, AH.(2006). The use of first language in limited English proficiency classes: Good, bad or ugly? *Jurnal-e-Bangi*, 1(1).
- Tardy,C.(2004). The rule of English in scientific communication: lingua franca or Tyrannosaurus rex? *Journal of English for academic purposes*, 3(2004), (247-269).
- Warr, P. (1992). Age and occupational well-being. *Psychology and Aging*, 7(1), 37–45
- Warschauer, M. (2002). Reconceptualizing the digital divide. *First Monday*, 7(7).

Workplace Harassment Faced by Residential (maids) Workers in Sialkot

Sidra Spall¹

MPhil Sociology, University of The Punjab

sidraspall13@gmail.com

Article Information

Abstract

Keywords

Harassment
Residential Worker
Violence
Pakistani society
Social Issues

Sexual harassment is now recognized as a social problem. There are many housemaids facing with the sexual harassment problems at the work-place. Sexual harassment includes many types. Present research is aimed at finding out the problems and to give solutions of sexual harassment faced by the housemaids. In this study, the data was collected from 301 female workers. According to the housemaids, the problems they face include their behavior and being forced to do it. Findings suggest that a larger part (67.3%) of provocation was verbal while 22.7% was physical. The ratio of sexual jokes and taunts faced by the housemaids at the workplace was alarming. To secure that's housemaids are not subjected to that problem, it is important to create awareness and give punishment to criminals according to the law.

Introduction

Workplace harassment is characterized by actions that diminish or instill fear in an individual employee or a collective group of employees. Sexual harassment, a specific manifestation of gender discrimination, is delineated by unwelcome verbal, visual, or physical behaviors of a sexual nature. These actions are considered severe and pervasive, resulting in detrimental effects on working conditions or the establishment of a hostile work environment, as defined by legal parameters. Such behaviors, encompassing unwarranted advances, comments, or visual gestures, contribute to an atmosphere where victims feel threatened or demeaned. The severity of sexual harassment lies in its persistent nature, making it an enduring challenge for individuals subjected to such treatment. Legal frameworks often emphasize the need for a workplace free from discrimination and intimidation, underscoring the importance of addressing and preventing sexual harassment to ensure a conducive and respectful professional environment. The recognition of these issues reflects an ongoing effort to establish workplaces that prioritize the well-being and dignity of every employee, irrespective of gender, fostering a culture of inclusivity and mutual respect" (Eagly, Carli & Carli, 2007).

Working environment provocation is a generally new region of intrigue that has raised worry among researchers, organizations, representatives, healthcare experts and government agencies around the world. A great part of the exploration led on work environment badgering centers around lewd behavior and segregation in light of listed grounds (i.e. race, age, sex, religion, and so on.) joined in human rights legislation. Invalid source specified. Women are now seen as competitive jet pilots, educators, customer service heads, company managers, executive leaders, and contributors in banking, human resources, and the telecom sector. Women are making substantial contributions in every sector, and men are no longer exclusively considered the primary breadwinners. Women in families are now also providing financial support. Despite the increasing number of working women, harassment remains a significant issue they face. Working women are often perceived as easy targets by male colleagues. Many women in Pakistan leave their homes to earn money only in times of extreme necessity, making them vulnerable to inappropriate comments, mockery, or, in extreme cases, sexual harassment by colleagues and higher-ups.

In today's professional landscape, the alarming prevalence of inappropriate behavior at work has reached a critical point, demanding urgent intervention. An investigation has brought to light the distressing fact that half of all women have encountered some form of abuse in the workplace, with an even more concerning statistic emerging for younger professionals, where nearly two-thirds have faced such misconduct. This pervasive issue necessitates a comprehensive effort to eradicate inappropriate behavior and ensure a safe and respectful working environment for all. One of the fundamental challenges lies in creating a reporting system that protects those who come forward, shielding them from any form of exploitation or retaliation. The stark reality that the majority of women, and a substantial proportion of younger female workers, have experienced harassment underscores the pressing need for robust policies and preventive measures. Establishing a culture of zero tolerance for inappropriate behavior, coupled with effective reporting mechanisms, is imperative to dismantle the deeply entrenched patterns of workplace misconduct. This collective endeavour is crucial not only for the well-being of individual employees but also for fostering a professional environment that values diversity, inclusivity, and mutual respect. This incorporates being liable to unwelcome sexual jokes (32%) or sexual remarks about their body or garments (28%). Almost one out of five ladies has encountered undesirable lewd gestures, with one out of eight being touched personally or kissed without wanting to. What's more, a long way from being an issue that is decreasing, something that used to occur in the shops and workplaces of the 90s, more youthful ladies are currently more prone to be subjected to lewd behavior. Frequently, this is because more youthful ladies will probably be in low-paid, unreliable work. It is review that ladies without professional stability feel less ready to make a move against a partner or business since they fear striking back.

Invalid source specified. The Ailes case told a great deal of media consideration; however, it was not too exceptional. Despite the fact that the Bureau of Labor Statistics finds that 70% of managers give lewd behaviour training and 98% of organisations have inappropriate behavior arrangements, the number of lewd behavior claims recorded with the U.S. Equal Employment Opportunity Commission (EEOC) is critical — there were 6,822 cases of inappropriate behavior in 2015. Furthermore, we keep on hearing stories about lewd behavior in the scholarly community, in, science, and driving ladies out of STEM. In the wake of conducting a subjective investigation of 31 ladies in dominantly manly enterprises, we additionally observed that lewd behavior keeps on being an issue for ladies. In spite of the fact that our investigation concentrated on the impacts of engaging quality and not specifically on inappropriate behavior, 75% of the ladies we met said they had been sexually harassed at work. They referred to it as a cost to being alluring, and few talked up for themselves or others. To be sure, a 2015 study demonstrated that 71% of ladies don't report inappropriate behavior (Fitzgerald, 1993).

A Horrible Working environment is created by Sexual Harassment Which Can Make Employees Dolorous, disagreeable, and Employees Feel Uncomfortable in Working places especially where they have exposure to harassment. Due to harassment Meany diseases are born in people. Most people become psychological patients and create Meany mental disease these diseases may be related to physical health, such as Headaches, Sleep disturbance ,high blood pressure and one third of them are involved in different deeds like smoking, drug addiction, alcoholism, and suicide (Nadia Aja Sep 18, 2017). Sexual Harassment is a horrible and emotional abuse which is especially victimized against women. Harassment may be on different bases which will not be tolerated, such as age, Creed, religion, color, sex/gender, genetic information, gender identity, affectional, habitual, Psychological, Wrong socialization. Due to sexual harassment, create many diseases in the World like Hate Crime, Prostitution, Sexual Orientation, threats, Stalking, gestures, name-calling, unacceptable jokes, etc. According to Robbin (1996), "Sexism stands as the foundational oppression, the one that, unless we eradicate it, will continue to give rise to the manifestations of racism, classism, animosity, ageism, rivalry, environmental crises, and economic exploitation. No other distinctions among humans have a similar potency in perpetuating oppressions, making women the true vanguard of progressive ideals." Pakistan, as a developing nation, reflects a scenario where a substantial number of women are engaged in domestic labor. It is estimated that approximately 70 percent of domestic workers in Pakistan are female. Factors such as poverty, lack of education, and limited resources often propel women into the realm of domestic services. The primary responsibilities undertaken by domestic workers include cooking, laundry, cleaning, and childcare. The working hours for these obligations are not determined now and then they do all day work under troublesome conditions. The female residential hirelings, from one perspective, have heaps of work to do, while then again. They are

denied their major rights. Numerous variables lead ladies to enter residential work. Ladies from poor family units or burdened groups frequently have few work opportunities, and may confront separation in light of sex, standing or class, race or ethnicity. Cleaning, cooking, and looking after youngsters and the elderly is all around viewed as ladies. Intersectionality makes the situation more vulnerable for the household's female and male workers.

Literature Review

Sexual and workplace harassment literature studies discusses and widely look about the behavior about harassment issues among house maids all over the world but main focus of this study is Pakistan in District Sialkot.

2.1 Household's administrations of Pakistan

Household administrations are considered as low salary work with no esteem security or respect in our general public. Pakistan is one of those creating nations where ladies in substantial numbers are occupied with residential work. It is evaluated that in Pakistan around 70 for every penny of household workers are female. They are denied of their major rights. The essential rights are adequate wages characterized working hours restorative treatment and insurance against provocation. In Pakistan there is no legitimate composed contract-based set of working responsibilities for household work. The base settled pay for household laborers is Rs 11,000/ however the sum they are granted is as high as Rs 7,000/ or as low as Rs 2,000/ every month. Besides, when the workers get leave for some veritable reasons more often than not they are not given but rather when given their compensations get deducted for the quantity of days they have been truant. Female residential workers confront badgering for example physical, sexual, racial and in addition tormenting (WageIndicator, 2018).

2.2 Inappropriate behavior and law

Inappropriate behavior and particular assurance under the law lewd behavior at the work environment is a common and in addition a criminal offense. The Insurance against Provocation of Ladies at the Work environment Act (2010) sets out a structure of common cures. Segment 509 of the Pakistan Corrective Code following changes in 2009 characterizes inappropriate behavior in the working environment as a crime. The law notwithstanding is obscure in numerous spots and fails to impress anyone as far as the ambit of its insurance. Authoritative measures in Pakistan coordinated at the counteractive action and tending to of inappropriate behavior at the work environment are without question fundamental. In any case the equivocalness and specific insurance offered under the 2010 Demonstration debilitates a generally praiseworthy lawful administration. 2010 Act in its current shape flops in such mannered must be revised in like manner (Bandial, 2014).

2.3 District level

Some unidentified individual showered corrosive on a housemaid in Pak Pura territory in the purview of Common Lines Police headquarters in Sialkot, making extreme consume wounds her. Rescue groups moved the casualty to healing center. Healing facility sources said that 90 percent assortment of casualty has been influenced in the corrosive attack. Police have additionally achieved the clinic in the wake of being educated. As indicated by SHO Shahid Gujar, police have propelled look activity to capture the culprit. Victim Asima dad YakubMaseeh, a worker by calling, said that Rizwan, the man he blamed Rizwan needed to wed his little girl yet she had denied as a result of their different religions. He included that upon her refusal, the charged got anguished and threw corrosive on her (Acid Thrown Over Housemaid in Sialkot, 2018).

Pakistan operates within a societal structure that heavily favors males, with women often relegated to secondary citizenship (Ferdoos, 2005). Consequently, it is observable that women predominantly confine themselves to their homes, and the purdah system further limits their interactions with

unfamiliar males, making engagements with the male world seem like challenging and intimidating experiences for women to navigate (Syed, Ali, and Winstanley, 2005). Numerous women have never experienced being alone in locations such as banks, government offices, bookstores, or hospitals (Ferdoos, 2005). The difficulty in engaging with male strangers is intricately connected to the purdah system, which relies on the absence of concepts for mixed social interaction, emphasizing the perception of relationships between non-blood-related individuals (an-mahram) as primarily sexual (Ferdoos, 2005).

Women's professional choices in Pakistan are constrained by societal and cultural limitations, inherent gender bias in the job market, and the absence of supportive facilities like childcare and transportation in the formal labor sector. Employers often harbor preconceived notions regarding women's primary role as homemakers, leading to the undervaluation of women's labor (Syed et al., 2005). Gender oppression results in the concentration of female labor in the secondary job market, characterised by low-paying positions and limited opportunities for advancement.

The cultural significance of female modesty is particularly pronounced in Pakistan. Research by Syed et al (2005) delved into the experiences of working women, examining Islamic female modesty, including practices like head covering and segregation. While female modesty is valued in many cultures, the study suggests that it is a distinct and robust element of Pakistani culture. Women face emotional challenges when choosing to work in formal organizations, conflicting with moral values and societal norms (Syed, 2008). The overall work environment in Pakistan proves to be demanding and unsupportive for female employees (AASHA, 2002). Women often encounter inappropriate behavior and harassment in public spaces, the workplace, and on the streets. Faced with societal constraints or a hostile work environment, they may hesitate to seek employment. Those who do work often find themselves having to contend for their rights with minimal support. The attitudes of their male counterparts and management are typically unsupportive, discouraging women from exercising their right to work and contribute to the economic development of society (AASHA, 2002). In such circumstances, the issue of Sexual Harassment (SH) becomes significantly notable for examination (Ali, 2008).

2.3 Religion

The institutional structure of Pakistan is significantly influenced by religion. The state religion of the country is officially acknowledged as Islam, as stated in the constitution. The Objective Resolution, which is regarded as Pakistan's founding document, introduced the 1956, 1962, and 1973 constitutions (Patel, 1991). The Goal Resolution was incorporated into the Constitution in 1985, during President General Zia-ul-Haq's Military Law Administration. It declares that people have the right to exert sovereignty over the entire cosmos, but only to the extent that God has decreed (Patel, 1991). The Federal Sharia Court has the jurisdiction to examine laws to determine whether they comply with Islamic directives, either on its own initiative or in response to requests from the public or the government.

Although not explicitly stated in the constitution or labor laws until 2010, Islamic sharia prohibits Sexual Harassment; however, there is a lack of explicit provisions for enforcement (Ali, 2013). The workplace in Pakistan often sees numerous women experiencing Sexual Harassment (AASHA, 2002). Women venturing into entrepreneurship are also subjected to harassment, with societal blame unfairly placed on them for the behavior they endure. Consequently, Sexual Harassment remains stigmatized, creating significant barriers for women to openly report or discuss such incidents (Ferdoos, 2005). Despite the prevalent occurrence of Sexual Harassment in Pakistan (AASHA, 2002), research on this topic, particularly in the workplace context, is limited. A study by AASHA presents statistics on Sexual Harassment, primarily among domestic workers. The report indicates that almost 80 percent of working women, spanning both formal and informal sectors, face sexual harassment in their workplaces (AASHA, 2002). Approximately 93 percent of female employees in the formal sector, in

both private and public organizations, report encountering Sexual Harassment at work (AASHA, 2002). Victims endure both wage-related and hostile environment Sexual Harassment, including pressure to leave from colleagues and employers, threats for refusing advances from superiors, and exposure to sexually suggestive comments.

There would inevitably be certain limits even though it clarifies the perception of sexual harassment in the workplace in Pakistan. First off, the outcomes of this study could not be very generalizable because of the narrow and small sample size. Because of significant socio-cultural and demographic differences, societal impacts in other regions of Pakistan, such as the Sialkot region, may differ from those in Lahore, Punjab, where the research was done. Furthermore, it is possible that the sample selected from the private sector does not accurately reflect the prevalence of sexual harassment in the public sector. Further research is necessary on important issues like the disparity or comparison of sexual harassment experiences across cultures and organizations, attitudes of Muslim women working in various sectors, sexual harassment, and the perceptions of Muslim male employees in the workplace. Other issues include awareness of one's rights and familiarity with the Protection against Harassment of Women at the Workplace Act, 2010 (Ali, 2000).

2.4 Sexual Harassment

Sexual badgering is defined as behavior that is not preferred, not acknowledged, and that is carried out without the recipient's consent. It can take the form of verbal, nonverbal, physical, or visual interactions. The shared factor of models investigating this issue is that sexual badgering is a sign of the power awkward nature amongst people. Not exclusively would men like to run the show, in any case, they additionally take measures to legitimize their run. Young ladies and young men with subordinate masculinities are as yet subject to sex-based badgering. Brandenburg trusts that inappropriate behavior is firmly attached to sex-part states of mind and generalizations. Sexual provocation is additionally frequently thought as transcendently or even solely experienced by ladies. Socio-cultural clarifications of lewd behavior center on the male centric standards and generalizations that present predominant status upon men. Pryor et al (1997) look into on theoretical situations or circumstances that gave chances to sexual provocation if the man so picked, recommend that; "The man who is probably going to start serious sexually bugging conduct has all the earmarks of being one who stresses male social and sexual strength and who exhibits lack of care to the other individual points of view." Paludi (1996) when examine lewd behavior with men finds that regularly men carry on of extraordinary intensity and worry with sense of self or then again out of dread of losing their situation of energy. Men would prefer not to seem frail or less manly according to other men, so they take part in brazen and obtuse conduct of rating women's bodies, squeezing ladies, making suggested or unmistakable dangers, or keeping an eye on ladies. The greater part of the working ladies, particularly in bring down positions, are regulated or overseen by men. This circumstance builds the danger of inappropriate behavior by their male administrators. Lewd behavior is a type of sex separation and one of the significant work related victimization ladies (Aman, 2016). Ladies answering to a male 165 chiefs are more inclined to inappropriate behavior (Salman, 2017). Found in their examination that ladies managed by men experienced more incessant sexual provocation than ladies working under the supervision of ladies. Regina Cahan recognized five unique classes into which lewd behavior in lodging generally falls: (1) injurious comments, (2) spontaneous sexual conduct, (3) sales of sexual conduct by guarantee or honor, (4) intimidation of sexual movement by danger or discipline, and (5) endless supply of sexual overtures. Lewd behavior incorporates unwelcome lewd gestures, demands for sexual favors, and other verbal or physical provocation of a sexual sort in the work environment or learning condition, as indicated by the Equal Employment Opportunity Commission (EEOC).

Research procedures and concepts used in the study

This chapter discusses and presents a detail overview on how the research was designed in order to conclude the extent to which housemaids have awareness of workplace harassment issue in Pakistan. This chapter deals with the methodology adopted for collection of quantitative data. For collecting study data, a cross-sectional survey was conducted in which 150 residential housemaids aged 15 to 40 were interviewed through using interview schedule. This chapter is divided into three segments:

3.1 Universe of the Study

To conduct the research on harassment faced by residential housemaids the area which we have selected was Sialkot, (Punjab Pakistan). Population was all the housemaids who are living on their workplace permanently or for a specific time period.

3.2 Sampling Technique, Respondents Sample Size and Recruitment of Respondents

3.2.1 Sampling Technique

The data of present study collected from individual aged (13 to 18 years old) the rural adolescent girls of four tehsil of District Kasur. Cluster sampling technique was used to choose ultimate sampling units for analysis. When a population is distributed over a large geographic area, it might not be possible to perform a simple random sampling of the entire population. In such cases, such a process is appropriate. In this situation, it can make sense to separate the population into "clusters" (sometimes based on geographic borders), select a random sample of a few clusters, and then measure each unit inside each cluster.

Sampling frame includes all such housemaids who live on their workplace. Sample for residential housemaid based research was all the maids who live for a week, month or even more than 1 month, including all such housemaids who are living at their workplace from their childhood, with all those also who get salary or not.

Sampling size for collecting data for research was 150 and the tool which we have chased for collecting data was questionnaire with closed ended questions including direct and indirect ways to ask those questions. Questions were so simple and clear that maids who have some knowhow of Urdu were easily answering our questionnaire themselves. Many of the questionnaires were filled by our researchers according to the interviews done with maids because much of them can't even able to read Urdu.

Data was collected from all over the city Sialkot but Sialkot was divided firstly on the basis of rural and urban areas. And also on the basis of lower middle and upper class families. As middle, upper middle and upper can only afford housemaids who live with them permanently. In Rural areas residential housemaids were seen mostly in houses of Chaudhry's and in the houses of politicians who are rich and can afford maids. In rural areas of Sialkot there are farmhouses of some urban residents where maids are living permanently but mostly with their husbands or any other family member was also living with them. Data was collected only from those maids who are living individually not those with their any other family member.

In urban areas of Sialkot middle, upper middle and lower who have housemaids living with them usually belongs to their ancestral areas or villages or were there any poor relative. Some housemaids in Sialkot from which we have collected data were from Sargodha and its nearby areas. Who speaks Punjabi in Seraiki ascent?

Questions asked in questionnaire were about aggression, sexual harassment workplace violence, and discriminatory behavior which the residential housemaids usually faced. To be included in the search, the paper had to be concerned with violence and discriminatory behaviors at workplace on housemaid

In total 301 housemaids were located and included in the study. Some were directly asked about their experiences that are willing to answer us. And some of them were indirectly asked by our research group members. A third option was also there and that was the good opportunity provided to us by some of our respondents that they helped us to tell us about other housemaids who are living permanently at their workplace. Some of our respondents guided us to find such maids. So it was easy for us to some extent to find and gather data from maids.

The areas of Sialkot from where data was collected were Kharotasyedan, Daluwali, Kotli Behram, Kotli Lohara, Bharth, Sahowali, Machhikhokhar, Kutchery Road, Chitishaikhan, Wazirabad Road, Kotlimarlan, model town, dheerasandha, Ugoki, Miani, Beerh, Kotkaram bakhsh, Railway Road, Alomahar, Motra, Headmarala, Adalatgarh, Kashmir road, Cantt, Defence road, Mianapura, Shahabpura, Neekapura, Haji pura, Rungpura, Tehsil bazar, Mohalla imam sahib.

The research technique used to collect data was multistage sampling which included maximum variation purposive sampling and snow ball referencing.

Study Findings

This chapter deals with analysis of the data gathered to accomplish the present study, '93% of Pakistani females encounter sexual savagery' Pakistan is among those nations where 70% ladies and young ladies encounter physical or sexual viciousness in their lifetime by their private accomplices and 93% ladies encounter some type of sexual brutality in broad daylight puts in their lifetime. Understudies get together to end quietness on inappropriate behavior at grounds "The information recorded by our association is only a glimpse of a larger problem. As indicated by him, keeping in mind the end goal to avoid savagery against ladies and youngsters, the administration should act strikingly and declare a crisis in the nation. "For us, consistently should be ladies' day," he accentuated, saying that a wasteful social equity framework is the explanation behind various types of savagery in Pakistan. Lewd behavior an intense the vast majority of the savage wrongdoings submitted against ladies are entirely precluded by laws in Pakistan, for example, kid marriage, sexual savagery, abusive behavior at home, karo-kari, abducting and provocation, said Awan, saying that laws are in any case, not being executed and there is an absence of mindfulness on tending to the dissensions through a legitimate channel.

The study is partitioned into four sections: sex inclination, incivility, improper sexual direct, and general working environment atmosphere. Every one of the four territories are essential, so please make an effort to remain as open as conceivable in giving your perspectives.

The examination's findings are categorized into two primary sections. The initial part presents the discoveries from an organizational standpoint, incorporating results derived from the analysis of policy documents and HR managers' perspectives on Inappropriate behavior. The second segment is based on interviews conducted with private housemaids from the six organizations under study.

Regarding organizational approach analysis and managers' perspectives, all HR supervisors in our sample asserted the presence of formal or informal Equal Employment Opportunity (EEO) policies, encompassing provisions related to Sexual Harassment (SH). Despite organizations expressing concern about SH in policy documents, the detailed examination revealed that five out of six organizations in our sample lacked explicit policies to address SH. For instance, a telecommunications organization (B) expressed its concern about SH in its code of practice, stating a commitment to zero tolerance for degrading treatments, including mental or sexual harassment, or biased gestures. Similarly, another organization (a service provider) declared in its human rights policy a commitment to a harassment-free workplace. However, detailed analysis of policy documents indicated a lack of explicit procedures outlining the handling of SH complaints and review systems. Consequently, the organizational approach to SH appears more symbolic than substantive.

Further analysis suggested that managers faced challenges in identifying specific SH specifications and procedures due to incomplete provisions on SH. This discrepancy was evident when managers' perspectives contradicted the actual practices of the organizations. For instance, one HR manager (male) commented on the SH issue, emphasizing the organization's strict stance and superior HR

practices. However, instances where a female employee left her job due to harassment but was rehired showcased a gap between organizational claims and actual awareness of such incidents. Interviews with managers and policy document analysis collectively indicate that organizations often pay lip service to Equal Employment Opportunity and SH, especially lacking explicit policies addressing SH. Additionally, HR managers may lack professional knowledge, relying on personal biases and cultural norms to shape their perspectives on SH.

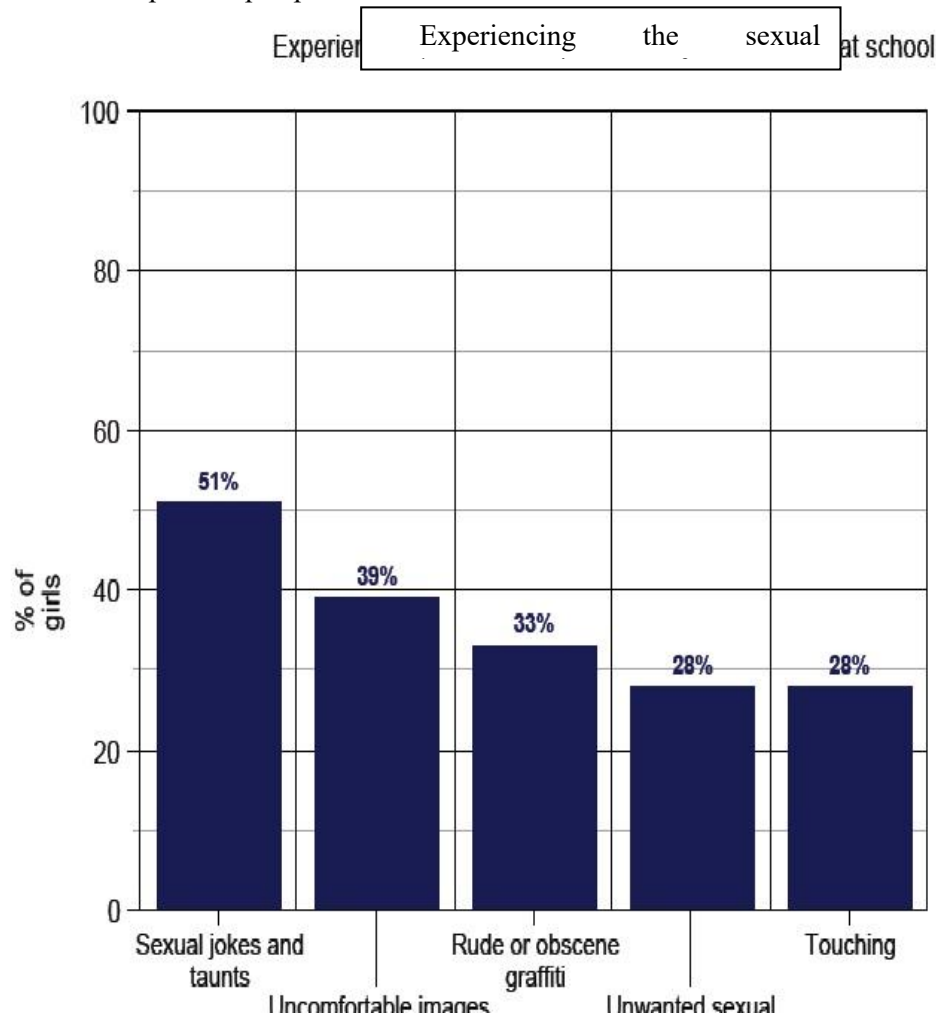
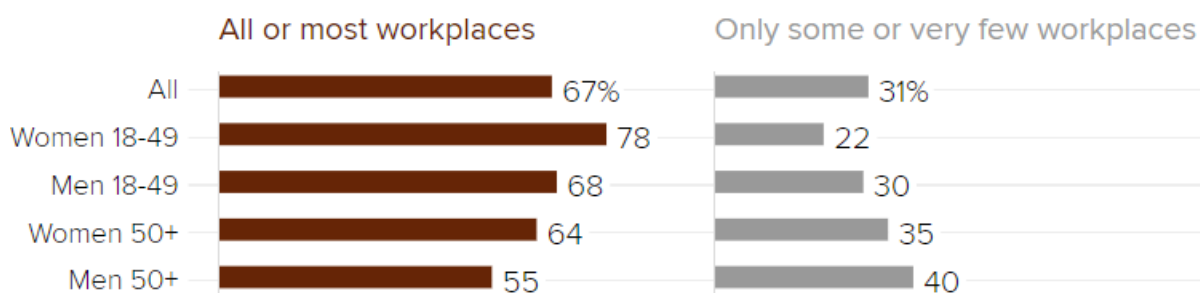


Table: 4.1 experiencing the sexual harassment in term of age

Explanation:

The table of the experiencing the sexual harassment in term of age explain the three categories of sexual harassment of housemaids or ladies that faced the first category is to sexual jokes and taunts that high ratio according to this research. Because in district level the mostly housemaids faced by jokes and taunt that tag to the housemaids during work. The owner of the house or boss of that workplace shows the wrong behavior with housemaids or working ladies. That another ratio of sexual harassment of jokes and taunt due to the working environment in which the housemaids or working ladies do work in it and faced that problem.

Do you think sexual harassment happens in...?

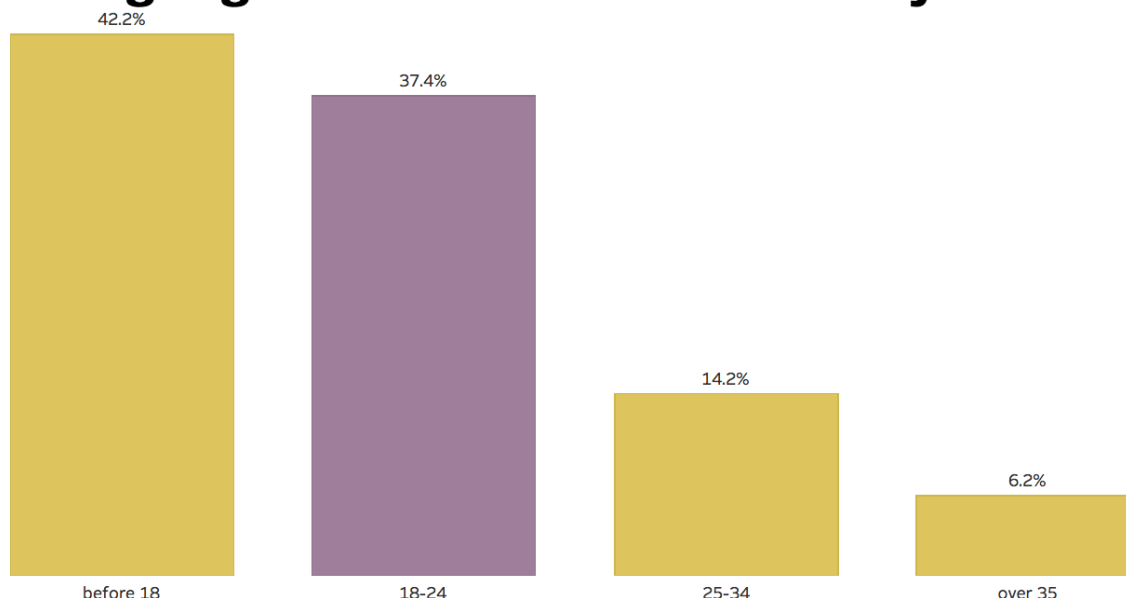


Explanation:

This table shows sexual harassment in terms of workplaces. There are some workplaces where the rate of harassment is more than any other workplaces. This table represents the opinions of male and female house workers about harassment. In the opinions of female workers from age 18-49 years, they said that they face harassment on 78% of workplaces.

But as compared to them male workers viewed that they did not witness any such as activity and some of them said that a little percentage of harassment exists.

Average age when victims were sexually assaulted



Explanation:

This table shows graphical representation of female housemaids who witness harassment. Table divides them according to their age. Before 18 years of age 42.2% maids experience sexual harassment. From 18-24, 37.4% of female housemaids witness harassment. From 25-34, 14.2% experience it. And the least percentage of experiencing the harassment was over 35 years of age. So according to this graph the housemaids with more age experience less harassment as compared to 18 or below 18 years.

Discussion

In our examination, we found that around 28% of the investigation subjects had encountered some type of provocation, out of which 37% were less than 25 years old. This could be on the grounds that the more youthful young ladies are more powerless and are unconscious about the activity prerequisites, or it could be because of the dread of losing their activity or a threatening climate in their work environment in the event that they gripe. This corresponds with an examination done in

Denmark, where the occupations which were most exposed to the danger of physical brutality were medical caretakers, followed by social insurance laborers and teachers.

Among the 48 (28.8%) ladies bugged, 22 (48.8%) uncovered that they had been annoyed inside a time of joining their occupations. This ongoing provocation could be clarified by the way that when the ladies join their new employments, they are uninformed of their entitlement to whine about badgering and perplexed of losing their occupations. The reasons apparent by ladies as the reason for badgering were them being more proficient in their employments (45.7%) than their male counterparts, trailed by them being excellent (23.9%). This could be ascribed to the way that guys feel less secure about their employments when their female partners are gorgeous or are more effective. This likewise mirrors our male-dominated society where individuals still feel that guys are better than females be it, even in the working environment. A larger part (67.3%) of provocation was verbal in way while 22.7% were physical. Comparative outcomes were found in an investigation done in Croatia among school teachers.(7) Grumblings were held up in 52.2% of the cases; for the most part, by their higher experts, of which just 8.3% were composed. Different investigations additionally substantiate these findings. (8– 10) It was discovered that a move was made just in 15.2% of the cases, though 41.3% of the protests were disregarded. The less composed objections clarify the aversion of the ladies to grumble since the move was made in just a couple of cases, and it could likewise be on the grounds that the ladies felt it would make a terrible working climate.

Conclusion

Our examination gives an understanding into the profundity of the work environment provocation among ladies, which is on the rise in light of the expansion in the number of working ladies. Provocation is a significant issue that must be addressed by the administration so as to ensure a safe workplace for ladies. In perspective of the above discoveries, the examination advances the accompanying conclusions and proposals for the thought for counteractive action and redressed of inappropriate behavior of ladies at workplace. Women are entering the workforce in remarkable numbers over time. In light of this improvement, there is a pressing need for the privileges of ladies to be regarded, ensured and fulfilled, especially in the workplace. The "right to work" includes the privilege to work, free from sexual harassment. Sexual provocation at work is a multidimensional issue. The issue of lewd behavior at work put reaches out a long ways past individual lady and her joy to work compel profitability, financial improvement, social and family relations and substantially more. The issue needs a multidimensional arrangement, too. In spite of the Preeminent Court rules, willful associations reports, statutory commission's reports and bonuses exhortation, the council has not done much to check the lewd behavior at work put and to ensure ladies against inappropriate behavior at the workplace. "It is difficult to consider the welfare of the general public unless the state of ladies is moved forward. It is unthinkable for a feathered creature to fly on just a single wing". Since law is a viable weapon for realizing equity and the constitution has been conceived in order to accomplish this goal, Parliament can authorize an exhaustive law to avoid inappropriate behavior of ladies at work, by joining the Preeminent Court guidelines. Law alone isn't sufficient to find this social underhandedness. A comprehensive approach and social development are likewise important to tackle this issue. Society needs to change its disposition so ladies can turn out and take an interest in everyday life without feeling undermined. What should be instilled is a feeling of common regard amongst men and women. The errand of ensuring the assurance of ladies against inappropriate behavior and the advancement of safe work put are mind boggling and requires the co-activity of all segments of the general public, lawmaking body, legal, legal advisors, NGOs, Open Hirelings, associations, educators, police, media people and others. Characterising the hostile treatment they experienced at work as "lewd behavior" has empowered ladies to push to have it perceived as a feature of workplace segregation and to campaign for measures to forbid it. Since it was first named in the 1970s, work environment lewd behavior has progressively been the subject of lawful measures, mindfulness crusades and work environment arrangements in nations over the world. Through these activities, there has built up around how this sort of treatment ought to be characterized. It is generally distinguished as sex-based or sexual conduct unwelcome to its beneficiary. The examination led on its degree, and elements have affirmed that work environment inappropriate behavior, in spite of the fact that it has male casualties, is overwhelmingly coordinated at ladies. In addition, it has all the earmarks

of being all the more regularly experienced by the individuals who are in a less-effective work showcase position, including youthful specialists, household laborers, ladies in non-conventional employments, transient specialists and ladies in the casual area. It is additionally obvious that inappropriate behavior forces substantial expenses on both its casualties and their managers. Work environment inappropriate behavior has been addressed at the territorial and worldwide levels as both a part of sexual orientation separation and a type of brutality against ladies. The Assembled Countries Board of trustees on the Disposal of Victimization Ladies has communicated the connection between these two methodologies by distinguishing inappropriate behavior as a type of brutality against ladies and sexual orientation based viciousness as a form of sex segregation. At the territorial level, the European Association, one of the principal bodies to consider the issue important, has received restricting legitimate measures on inappropriate behavior, Association, lewd behavior has been the point of convergence of gatherings, research, guidance and data issued to its constituents. Lately, its criticalness has been perceived by its incorporation.

Recommendations

- An empowering legitimate condition on savagery and provocation at work and the guaranteeing of well-working modern relations frameworks.
- Flexibility of affiliation and group bartering structure an indispensable piece of future national and global gauges on counteracting and fighting brutality and provocation in the realm of work.
- A sexual orientation point of view on brutality and provocation at work Construct mindfulness and present measures to organize brutality and badgering at work inside association approaches and procedures.
- Address the reasons for savagery and badgering at work, including outsider brutality in bleeding edge administrations.
- Make viciousness and provocation at work obvious (through information, mindfulness raising also, data crusades).
- Actualize mindfulness raising efforts around savagery and provocation at work incorporate savagery and provocation at work into the core of wellbeing and wellbeing activities.
- Guarantee arrangement of expert and psychosocial bolster for casualties of viciousness and badgering at work.
- To counsel common society associations on the arrangements of the bill identified with abusive behavior at home and to receive the bill at the earliest opportunity from that point.
- Find a way to correct the Work Law to cover local laborers and to set up every single vital measure to guarantee its execution.
- To embrace hostile to trafficking enactment, in congruity with the Palermo Convention and other worldwide traditions, including by guaranteeing that all components of trafficking in people are characterized as wrongdoings. The drafting process should happen in interview with common society. To nullify the sponsorship framework.
- To set up instruments to screen the working conditions and consistence of business contracts of residential laborers in the family units of their bosses.
- To examine, within the sight of bosses and specialists, all vagrant laborers' agreements.
- To deny compulsory HIV/Helps testing of focused gatherings.
- To ensure outside specialists the privilege to an open and reasonable framework of equity.
- To consequently educate government offices when their nationals are being kept, and encourage visits by the significant consular authorities
- Don't think it is your blame or that you 'requested it'.
- Keep a log, of when, where it happened, including information disclosed or done, with witnesses in the event that conceivable. Keep it in a private, safe place – i.e. at home.
- Look for help from exchange association agents/shop stewards, family, companions and colleagues.
- Address other individuals at work and see whether they have a similar issue from the harasser, or, if this is accessible in your work environment, you may want to address one of

the assigned 'people of certainty' who have been named to help the individuals who are badgering.

- Address the harasser in the organization of one of the people of certainty.
- Be particular about what you don't care for and request that it stops. Your exchange association delegate or on the other hand shop stewards can go with you in the event that you wish;
- In the event that the harasser is a boss or supervisor, keep records of your activity assessments, assignments and advancements.
- Address your exchange association agent/shop stewards or one of the assigned people of certainty (if this is given in your work environment) for guidance, on the off chance that you have to document a grievance.

Reference

- AASHA (Alliance against Sexual Harassment) 2002. Situational analysis of sexual harassment, Annual Report. Islamabad: AASHA
- Acid Thrown Over Housemaid In Sialkot, No.171 under section 336-B PPC (high court 18 April Wednesday, 2018).
- Ahmad, A. H. (2015). Causes of Workplace Stress in Pakistani women. Springer International Publishing., 11.
- Ali, F. & Knox, A. (2008). Pakistan's commitment to equal employment opportunity for women: A Toothless tiger? *International Journal of Employment Studies*, 16: 39-58.
- Ali, F. (2013). A multi-level perspective on equal employment opportunity for women in Pakistan, *Equality, Diversity and Inclusion: An International Journal*, 32(3): 289 – 309.
- Ali, H. (2017, June 04). Female domestic servants deserve life of respect, dignity.
- Ali, S. (2000). Gender and Human Rights in Islam and International Law: Equal before Allah, Unequal before Men? The Hague: Kluwer Law International, 32(3): 289-309.
- Aman, T. A. (2016). Perception of Sexual Harassment at Workplace, Khyber, 17.
- Bandial, S. (November 18, 2014). Sexual harassment and selective protection. Lahore: Express Tribune.
- Eagly, A. H., Carli, L. L., & Carli, L. L. (2007). *Through the labyrinth: The truth about how women become leaders* (Vol. 11). Boston, MA: Harvard Business School Press.
- EEOC, (Equal Employment Opportunity Commission), 2009. http://www.eeoc.gov/eeoc/statistics/enforcement/sexual_harassment.cfm, downloaded on June 22, 2010.
- Ferdoos, A. 2005. Social Status of Urban and Non-Urban Working Women in Pakistan- A Comparative Study, unpublished Ph.D. dissertation, University of Osnabrueck, Germany.
- Fitzgerald, L. F. (1993). Sexual harassment: Violence against women in the workplace, *The American psychologist* 48(10): 1070-6.
- Patel, R. (1991). Socio-economic Political Status, and Women and Law in Pakistan, Karachi: Faiza Publishers.
- Pryor, J. B., DeSouza, E. R., Fitness, J., Hutz, C., Kumpf, M., Lubbert, K., Pesonen, O. & Erber, M. W. (1997). Gender differences in the interpretation of social-sexual behaviour: A cross-cultural perspective on sexual harassment. *Journal of CrossCultural Psychology*, 28(5): 509–534.
- Riaz, U. (05jun2015). Maid in Pakistan. Lahore: The Friday Times.
- Robbins, S. (1996). *Organizational Behavior*, Englewood Cliffs, NJ: Prentice-Hall
- Salman, M. A. (2017). Sexual Harassment at Workplace and its Impact. 45.
- Syed, J. (2008). From transgression to submission: Implications of moral values and societal norms on emotional labour, *Gender, Work and Organization*, 15(2): 182-201.
- Syed, J., Ali, F. & Winstanley, D. (2005). In pursuit of modesty: Contextual emotional labour and the dilemma for working women in Islamic societies, *International Journal of Work, Organisation and Emotion*, 1: 150-167.
- WageIndicator. (2018). Challenges Faced by Women Workers. Retrieved from Paycheck.pk.