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A Study On Psycho-Social; Physical Hazards And Society's Attitude Towards Eunuchs

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Abstract

The research is focusing mainly the lives of eunuchs; society's attitudes and behaviors; socio-psycho issues and physical hazards on eunuchs. It is investigated in the study that eunuchs' identity is still not recognized by the society; they have been deprived of basic rights; even families are not accepting eunuchs; do not have opportunities to work in the economy; as they have been abused and harassed by the people. They are engaged in begging; dancing; and sex work due to absence of legal framework in providing employment opportunities. The research topic on eunuchs is chosen to highlight the problems of the third gender, and total sample of about 200 of eunuchs has been selected from Karachi, Pakistan. The survey research is using quantitative data through a questionnaire and used convenient sampling for collecting data. It is found in the research that eunuchs get separated from family and live in eunuchs' communities; as family and relatives feel ashamed and guilty in living with them. Respondents informed that people gazes are hateful and also taunt them because of their mix-gender behaviors. However, they have been deprived of education; employment opportunities; and not acceptable in the society. Similarly eunuchs' source of income is mainly through begging and dancing in events; and few also involved in sex work. Eunuchs do not have inheritance rights; due to the reason they have no financial stability. Though Supreme Court of Pakistan (SCP) has announced national identity cards for the third gender; but eunuchs are reluctant in making their cards; according to them documentation creates hurdles while applying for CNICs and therefore unable to take part in elections.

Keywords: Eunuchs, *Hijra,* Society's Attitude, Psycho-Social Hazards, Physical Hazards.

تلخیص

اس تحقیق کا بنیادی مقصد خواجہ سراؤں کی زندگی کے مختلف پہلوؤں کو اُجاگر کرنا ہے۔ معاشرے کا ان کے ساتھ برتاؤ اور رویہ، معاشرتی اور نفسیاتی مسائل اور جسمانی مسائل وغیرہ شامل ہیں۔ تحقیق سے یہ بات سامنے آئی ہے کہ معاشرے میں خواجہ سراؤں کو باقاعدہ شناخت نہیں دی گئی ہے اور وہ بنیادی حقوق سے بھی محروم ہیں۔ یہاں تک کہ ان کے اپنے گھر والے بھی انہیں قبول نہیں کرتے۔ انہیں معاشی میدان میں کام کرنے کے مواقع حاصل نہیں ہیں، انہیں ہراساں کیا جاتا ہے اور بدسلوکی کا نشانہ

بھی بنایا جاتا ہے۔ قانونی طور پر ملازمت کے مواقع حاصل نہ ہونے کی بناء پر یہ لوگ زیادہ تر گداگری، رقص اور جنسی پیشوں سے منسلک ہوتے ہیں۔ تحقیق کے لئے اس عنوان کو منتخب کرنے کا مقصد خواجہ سراؤں کے مسائل کو منظر عام پر لانا ہے۔ اس مقصد کے لئے پاکستان کے شہر کراچی سے ۲۰۰ خواجہ سراؤں کو منتخب کیا گیا۔ کمیتی طریقہ تحقیق میں سوالنامہ تیار کر کے سہولتی نمونہ بندی استعمال کرتے ہوئے سروے کے طریقہ کار کے ذریعے مواد جمع کیا گیا۔ تحقیق سے یہ بات بھی سامنے آئی ہے کہ یہ لوگ اپنے گھر والوں کے ساتھ رہنے کے بجائے خواجہ سراؤں کے ساتھ رہنا پسند کرتے ہیں کیونکہ ان کے گھر والے انہیں ساتھ نہیں رکھنا چاہتے اور شرمندگی محسوس کرتے ہیں۔ جواب دہندگان نے یہ بھی بتایا کہ لوگ ان کی جنس کی وجہ سے انہیں نفرت کی نگاہ سے دیکھتے ہیں اور ان پر جملے کستے ہیں۔ تعلیم کی کمی اور ذریعہ معاش نہ ہونے کے ساتھ ساتھ یہ لوگ وراثت میں بھی حقدار نہیں ہوتے جس کی وجہ سے معاشی بدحالی کا شکار رہتے ہیں۔ حالانکہ سپریم کورٹ نے ان کے قومی شناختی کارڈ کے اجراء کا حکم دیا ہے لیکن اکثر خواجہ سرا خود بھی شناختی کارڈ بنوانے میں دلچسپی نہیں لیتے کیونکہ کارڈ بنواتے وقت انہیں بہت مشکلات کا سامنا کرنا پڑتا ہے اور اس وجہ سے انتخابات میں بھی حصہ نہیں لے پاتے۔

کلیدی الفاظ: خواجہ سراء، ہیجڑا، معاشرے کا برتاؤ، نفسیاتی و سماجی مسائل، جسمانی مسائل۔

Introduction

Kuefler (2001) stated that in the world history eunuchs have great importance due to their castrated or de-sexed classification (means no sexual desires). It is observed that eunuchs have had massive cultural prominence in the ancient time periods. Eunuchs were found in employments including government jobs; and placed at prestigious jobs in religious institutions in many of states such as Egypt; Byzantium; China; Ottoman Empire and in Indian history as well. Eunuchs also had significant positions in the Assyrian Empire; and eunuchs presence in courts of Egyptian Pharaohs as well (Steinberg, 2003). In fact in ancient time's offenders who were involved in sexual related crimes; the perpetrators' were castrated means their testicles (which creates sexual desires) removed from adults as a punishment to them. It is also noted in the history that adults cut-off their testicles; an organ which enhances the sexual temptations in the body; in order to prevent themselves from sexual desires and to be a part of religious activities with complete zeal (DeMello, 2007).
It is also mentioned in the history that authorities of Jesus' stated, *'Christian should make themselves eunuchs for the sake of the Kingdom of Heaven* (Kuefler, 2001). However, the Latin writers had condemned the practice of castration; that it is against the humanization; though the idea of spiritual castration or become eunuch by themselves were encouraged. The notion of celibacy (in a way to remain unmarried) had started in the Christianity in order to become cleaned and purer. This phenomenon was adopted by both females and males; to get official positions in the church authorities (Kaatz, 2012).Latin Christian writers had given the idea that position of priests and monks should be taken by the eunuchs as they would not have any sexual orientations; which would strengthen the

transformation of Christians. In the 21st century, eunuchs are involved in various social and cultural roles and involved in many jobs including: in courts; singers; government employees; military officials; and guardian of harem (in former times; the separate household for wives; children and female servants) (Mukherjee, 2001). However, in China during the Sui Dynasty there was punishment of castration for the criminals and in addition eunuchs gained employments in civil services (Dorothy, 1999). It is recorded in the Ming Dynasty that the number of employed eunuchs had reached to 70,000 in the imperial palace (Dillon, 2017). Similarly the eunuchs had specified roles and responsibilities in Greek and Romans; the Emperor of Rome Constantine had chosen eunuchs for his regular baths; hair cutting; shaving; and constituted team of bureaucrats; who were taken all the important decisions with the administrations of emperor (Gray, 2012). It is noteworthy to mention here that eunuchs were considered loyal and trust worthy. In Byzantine imperial court's eunuchs were responsible for the functionaries of domestic and administrative duties (Tougher, 2008).

In India and Bangladesh eunuchs are called as *hijra* in Hindi who belong to the third gender. It is believed that majority of *hijras* are by birth and very few had gone through self-castration. According to available records there are about five to six million *hijras* and they live in their own communities (Tougher, 2008).In India and Bangladesh the dress codes of *hijras* are *saris* (Indian dress code for women) and used to have make-up on their faces. It is also observed that they live in marginal societies instead of in communities where men and women families resided; this is considered discrimination against the third gender. As compared to the Western or the Arab world; eunuchs has less importance in eastern societies because eunuchs have no respectable jobs facilities. *Hijras* are earning from different ways for instance went to weddings; at birth of new child; at openings of new shops or factories; and at other family events for performing dance and shared happiness; this way eunuchs received some money in form of present or gift by the family heads, parents of the new born babies and owner of the new shops (Chung, 2012).

The status of *hijras'* in Bangladesh was deplorable as due to illegitimate identity issues were hindering their growth; due to the reason the eunuchs are facing socio-economic issues including high rate of illiteracy; extreme unemployment; violence and discrimination against the gender minority. However, it is also considered that the marginalized eunuch community could be fruitful in the economy; if private sector provides them employment opportunities in a way to become part of labor force in the country. Meanwhile in 2014, Bangladesh had given the third gender identity to the eunuchs. According to estimates there are 10,000 to 50,000 million populations who were living without having an identity in the country. After the Labannya's heroic movement eunuchs not only given the status of third gender but also planned to recruit eunuchs in the traffic police and evolve other sources of earnings. Bangladesh central bank urged financial institution to work for the grooming of eunuchs community through corporate

social responsibility (CSR) fund (Dr. Murphy, 2009). In fact in South Asian countries eunuchs have granted the legal status including in Nepal; India; Pakistan and in Bangladesh. Now the third gender can have national identity cards (NIC) and passports to integrate them with the mainstream of population.

Conceptual Framework

Different countries are using various terminologies for the third gender. As in South Asia usually '*hijra'* term used for the eunuchs and hermaphrodite (in English) and in Pakistan eunuchs are known as *Khawjasara* in Urdu language. The word eunuch defined as person who are intersex and have no sexual orientation and being characterized as third gender. At the time of birth their genitals are look like male; which were identified as male sex but later on due to their vague genital they have been called as *hijra* or *Khawjasara*. Habib (2012) cite Hahm (2010) defining as eunuchs are intersex by birth; *hijras'* have both genders men and women characteristics. Usually, the eunuchs follow women lifestyles especially while dress up themselves (Yenilmez and Kilic, 2007). In Pakistan eunuchs have been preferred to call them *Khawjasara and Murat.* As *Murat* word had taken from Urdu language; which has divided into two meanings: first *Mard* and *Aurat.* As the third gender believed that they have characteristics of both the genders but except the sexual roles so they are calling themselves as *Murat* (Habib, 2012).Similarly this research study is also using term *hijra* and *Khawjasara* in the text, which are known as eunuchs in Pakistani local term.

Objectives of the Study

The objectives have been framed in order to identify the outcomes of this research study which are as follows:

1. To identify the circumstances; which forced their parents to give their child into the care of *Guru* (head of *hijra* community).
2. To explore the professions and income patterns of eunuchs.
3. To observe psycho-social issues of eunuchs.
4. To highlight the forms of violence faced by the eunuchs.

Research Question

The research is focusing on very important fragment of the society 'eunuchs'; the third gender which are also part of human society. But they have never received respect as men and women have been enjoying in the societies. Hermaphrodites are also born from mother's womb as girl child and boy child born; so, *hijra* is also God's creation. The eunuchs and *hijra's* status have been varying with different roles and functionaries in all over the world. The research study has done in the city 'Karachi' of Pakistani with having specific research questions which are as follows:

1. Measuring the attitudes of families towards eunuchs, their behaviors and various factors which are pressurizing eunuchs to leave the house and live with other eunuchs or hermaphrodites.
2. The study has its second research question is that reinforcement; encouragement and support towards third gender will help them towards the positive mode of behaviors in eunuchs.

The Eunuchs in South Asia

In South Asian societies eunuchs or hermaphrodites have been familiar with the term *hijra*'s; *chakka; khusra; khawjasara; murat* (Abelove et, al., 1993).There is no pre-define definitions of *hijra* in any of literature but they have been categorized as third gender; means they have both the characteristics of male and female (Rehan, 2011). Most of *hijra*'s wear female dresses; jewelry; makeup; having long hairs like women (by using wigs) (Nanda and Warms, 2010). It seems like *hijra*'s have been referring themselves as females or women and they like to call them as 'she'. In fact *hijra*'s have been identified themselves by the female names and have separate living communities. It is medically examined that *hijra's* have mix genitals of both the sexes; due to the reason they have adopted women lifestyles and behaviors (Roughgarden, 2004). And traditionally in the sub-continent they have been involved in dancing at wedding events; in birth ceremonies and in different occasion in order to bless people with good future prospects (Smith, 2008).

Eunuchs in Post-Independence Era

After independence; in India the criminal law against *hijra's* was abolished in 1952 though reflected most of previous laws in form of changed attitudes towards various tribes; clans; against the *hijra's*. Later in 2012, Indian law makers had made Karnataka Police Act (Amended) for those eunuchs who were consecutively involved in criminal activities of kidnapping children; forced emasculation and for other offences as well; in order to punish such culprits (James, 1997).

It is found that after Mughal reign; status of eunuchs was deteriorated badly (Thomas, 2012). The eunuchs were criticized because of their bodies and various sexual identities by the British rulers. Eunuchs were banned to perform any job publicly; in fact snatched all basic rights. The deprived conditions of eunuchs had pushed themselves into begging and prostitution though their own families were not accepting them (The Times of India, 2015). The impacts of harsh rules made by the British rulers were not retracted back; and eunuchs never regain their respect back even after independence. After spending such crucial time period; eunuchs has started working in temples as dancers and singers in order to earn properly for the livelihoods (Sharma, 2016). To enhance their social status they had been attended weddings ceremonies in order to pray for the blessings of children (Bonner, 1990).

It was also mentioned in the history that eunuchs' songs were always based on pregnancy and for pregnant women (Singh 1997). History further evaluated the roles of eunuchs; Hindu Kings hired *hijra's* to teach music to their female counterparts (Renard, 2007).

Hijra's had been characterized or portrayed as a piece of performing art in South Asian countries (Bolich, 2007). In fact the dramas; movies; and cultural films depict them as skilled entertainer and in addition they had been idealized as spiritual while performing religious rituals in the society (Abbas, 2003). And in some other few cases it was also envisaged that eunuchs cursed people if they did not fulfill their demands of money; due to such reasons people believe that women remained unfertile or become barren; this could also be the reason of degrading their statuses in the region (Hockings, 1992).

In Indo-Pak culture they have not been accepted in their homes; this is the prime reason that the third gender do not respected in the society (James, 2013). It is unveiled that due to financial scarcity *hijra's* get into sex work and begging; and become susceptible in the society (Austell, 2009). Due to such ongoing practices police call themselves as criminals; and enter into their houses for searching without any warrants or proofs (Laungani, 2006). This is how they have been disrespected in the society and trust deficit has been increasing till now. In fact according to *hijra's* they pretend that their community also dislike the begging; dancing work and their bizarre lifestyles. In the wake of; they have been retarded with many health problems; as eunuchs used to have male husbands for sexual activities; in such conditions they used to have unsafe sex which may cause HIV-AID among the third gender; as eunuchs are well aware about all such diseases (Minow & Breenberg, 2008).

The Eunuchs in Pakistan

The decision taken in 2009 by the Supreme Court of Pakistan (SCP) that eunuchs identified as third gender in the country; as they have been given permission for making national identity cards (NICs) in order to give them status of Pakistani citizen with all complete basic rights (Robinson, 2001). According to some estimates around eighty thousand to three lacks population of eunuchs constituted in Pakistan. In fact it is also stated in laws that homosexuality is illegal; or if someone gets involved in such practice he/she should be jailed for two or more years (Shahzadi and Dr Ali, 2018).In Pakistani local language they have been known as '*Khawajasara'* (The Express Tribune, 2012).

It is observed that in Pakistani culture; society's attitudes and behavior towards eunuchs is weird or bizarre and even family do not accept them as member of the houses (Kilbride, 2015). Eunuchs are living in deplorable conditions with extreme poverty. As they cannot go to schools or in any other educational institutions; students misbehave or insulted them due to their mix characteristics of males and females; regardless of knowing what

the ground realities behind their sexual identities are (Harrington, 2016). Similarly they have to face embarrassments at workplaces because pressure groups or co-workers feel untrusted and make them feel very uncomfortable or many of witnesses argued that they have been sexually harassed by the male workers in the offices (Singh, 2001). Due to such reasons, they have been engaged in sex professions and in begging. However; it is admitted by most of *hijra's* that their community dislikes such professions; but in the wake of such financial uncertainty eunuchs are involved in such jobs (Kollen, 2016). In this current situation law enforcement agencies arrest them and labeled charges of crimes and of misconduct; police raided their houses on the basis of speculations. It is also found that due to such allegations of crimes their respects and prestige have been deteriorating in the society (Williams, 2014). It is also practicing in Pakistani societies where eunuchs keep husbands which is usually called as (*Girya* in local language) (Dawn, 2010).It is also noticed that due to involvement in sexual activities; eunuchs have been more prone to many disease including deadliest HIV-AIDs. Though in religions true hermaphrodites or eunuchs have prestigious state which is declining; due to their indecent behaviors in the society (Halliday et al., 2012).

Eunuchs are marginalized section of the society; truly witnessed that it is considered a taboo to talk about over eunuchs (Alvi et al., 2018). Meanwhile it is also a myth in *hijra* community that they kidnap children's from houses in order to bring them in *hijra* unified circle (Akhter et al., 2012). However it is justified by the elder's eunuch that young boys who fled from houses join them; in fact there are number of men who may involve in sexual acts or have become lust for them so, they may join their community by their own will (Saenz-Herrero, 2014). In some of cases it is also come to lime light that people may fall in love with eunuchs; and not accepted by their families in such situations men join *hijra* community. It is also reported that parents sold their children in the eunuchs' community because of extreme poverty in Pakistan (Dominic, 2018). There is one of survey conducted by the Gallup Pakistan (2010) where they have asked that should eunuchs have allocated quota in educational institutions or in offices? In this regards men and women of both institutions about 55 percent responded that 'yes'. However 60 percent of people completely disagree that they do not want to be a friend of eunuchs (Jami, 2005).It seems like after giving equal status as of with other genders; still people treating eunuch as second class gender.

According to Aqsa and Dr. Shahzad, they have found in their research that eunuchs believing themselves as misfit in the society. Whereas they also feel satisfied by their living styles; and also acknowledge that they have been important part of the society. In fact they are well aware about the *hijra* history; that they were very much respected and high status in Mughal emperors time period and in other dynasties (The Express Tribune, 2010). The research also highlighted that in ancient time period eunuchs have prestigious roles which were written on copper plates and preserved by the older *Gurus* in Pakistan.

Meanwhile it is recorded that in Pakistan; there is group of eunuchs who receives alms (food and gifts) from specific places. It is also mentioned by the eunuchs that *hijra* community have their own pre-define jurisdiction; which cannot be intervened by any other member of other *hijra* community (BBC, 2010).

Socio-Economic Conditions of Eunuchs

The *hijra's* have changed their names after entering into the communities; and before knowing that they are *hijra* they have been called by male names in Pakistani societies (Shahzadi & Dr. Ali, 2018). Usually eunuchs have chosen female film stars names or famous names in a way to attract males. Even eunuchs have no information about their own date of birth. According to estimates most of *hijra's* are falling in age of 30; and *Gurus* are in the age late forties; however the young age *hijra's* have found less in Pakistan. It is also found in literatures and observed in societies that *hijra* community have their own predefine personal and ethical norms; and have own social construction which were followed by the other *hijra* members of the society (Nynas and Yip, 2016). Whereas parents of such children leave in the *hijra* community because of many social and financial pressures and some of eunuchs were taken by the family at the time of birth (Kollen, 2016). They have relationships of *guru* (master) and *chela* (disciple); who are considered the custodian of *hijra's* and have pre-define roles and responsibilities which were allocated by the *guru* or head of the community. Eunuchs or *chelas* in community have a type of family in which *chelas* consider themselves as sisters and have relationship of sisterhood among their communities (Laungani, 2001). The *Gurus* consider *chelas* as their daughters and look up them; teach them about rules and regulations; *Gurus t*aught them dancing as well. However the earned money from begging or other professions eunuchs have to give to their *Gurus.* Then gurus are responsible for the food; shelter; and basic necessities of their *hijra* members (Shahzadi and Dr Ali, 2018). Though other researches shows that another group of *hijra* also said that their *gurus* are harsh; aggressive; and have strict control over eunuchs. In fact the research also highlighted that some of *gurus* snatch money from their *chellas*; and sometimes beaten them and restrict them to not even meet their parents and family. Every *guru* has specific area or territory in which they have conducted their business (means of begging and prostitution) no one enter in other one's boundaries; otherwise it would be considered an offence in *hijra* community (Nanda, 2014).

Socio-Psycho and Physical Hazards of Eunuchs

Due to deprived and vulnerable conditions; eunuchs are facing social and psychological issues in almost all parts of the world (Geo News, 2016).The first and foremost concern is lack of education among *hijra's* in Pakistani societies; because literacy can bring positive changes in eunuchs' lives. As education creates maturity and acknowledge about

right and wrong; and also improve lifestyles. Such lacking in eunuchs embracing adverse effects and also increased frustrations towards other gender of the society. Eunuchs are prevented from taking part in social organizations though *hijra's* are also part of the society; that saturation influences their minds and thoughts due to the reason they behave aggressively and sometimes curse the people. There have been reported cases of violence on eunuchs; as admirer friends of eunuchs get jealous; if they become friend of others then they use to throw acid on eunuch; an acid survivor eunuch said. It was also revealed in one of research that eunuchs consider males as their perfect brothers but later on they get to know that they are interested in them to have sex; however women are not being reported in such acts by the eunuchs. It is also found that young boys use to plan party with eunuchs where they fulfill their desires or rape eunuchs and in fun they use to burn them with cigarettes. In weddings eunuchs are also get abducted and get raped; there is one of reported cases of Punjab where three eunuchs were called on wedding for dancing but being abducted by men; then taken them to distant place from wedding house; got raped and sexually harassed. After such violent incident eunuchs lodged FIR against the accusers and demanded the justice and punishment (Dawn, 2010).

National Legal Framework for Eunuchs

After several years struggle of eunuchs now the country has given the status of citizen to eunuchs through registration in National Database Regulation Authority (NADRA); and the organization is commanded in 2009 to make national identity cards (NICs) in a way to recognize them as third gender of the country (Aurat Foundation, 2016). However at earliest there were many issues raised because incomplete availability of data hinders their registration. In most of cases eunuchs did not have their fathers name; in this case NADRA and other concerned authorities to use their *Guru* name as head of household in absence of father's name (The Express Tribune, 2011).Similarly all fundamental and protection rights ensured to eunuchs according to the constitution of Pakistan (The Express Tribune, 2010).

Similarly, after recognition of eunuchs as third gender in the country; the Supreme Court of Pakistan (SCP) further advocated the NADRA for further fasten the registration process; as they had given right to cast vote in previous election of 2013 (The Nation, 2017). Later on SCP had directed the Election Commission of Pakistan (ECP) to enroll eunuch's voters list; that they should participate in election as being citizen of Pakistan (The Express Tribune, 2011).

Further the SCP directed the taxation departments and banking sectors to hire eunuchs or *hijra's* for recovery of property tax and loan from citizens or different corporation of Pakistani entities (Dawn, 2012). In this regard, eunuchs were hired in Karachi; and about 50 eunuchs were hired in Rawalpindi where they have obtained property tax by going through homes with drums and ask for immediate payments from defaulters.

The government also entitled with all basic rights; and further emphasizes in provision inheritance of property. Meanwhile the government pledged to support them financially under Bait-ul-Mal and Benazir Income Support Program (BISP) (Haider, 2014). However, given right to get education and also allowed to perform all kind of jobs in all sectors of the economy. In fact also endures sexual security as they can work without any fear of harassments. They were also promised to have vocational trainings for eunuchs as they can equip themselves to work independently. Though the SCP strictly banned the self-castration; according to Islamic injunctions it is also prohibited in Islam (Dawn, 2012).

All such efforts were made by known eunuchs of Pakistani society including Almas Bobby; Bindiya Rana and some others (The News, 2013). Then all such favors or genuine basic rights received from government of Pakistan. But they were just tall claims and just paper documentation work, where no single developmental work done in this regard. No changes has been made till now because when they get ill; eunuchs have been sent to male wards and when eunuchs commit crime; they have been sent to male jail (The Express Tribune, 2010). *Hijra's* are still facing deplorable condition while having no access to education and in health so far (Hindustan Times, 2017). And it is also observed that eunuchs are taking self-castrations by themselves without any consultation of surgeon which could be life threatening and considered an inhuman act (Dawn, 2011). To be honest, the government and society both have to be firm towards *hijra's* in order to avoid violation of their rights.

Research Methodology

The method of data collection is constituted on two basic ways including secondary and primary data collection method. The secondary data is associating with available literature in form of researches; books; news; and on websites. Whereas the primary data attributing with the new research or information which is explored with having new objectives or aims and research problems. In this study, secondary data produced through reading multiple books at various libraries; book stores and at HEJ center of Karachi University (KU), where can have all access to newly written research papers. However there is various type of data collection; however quantitative and qualitative method is most commonly used in data collection while conducting survey. In order to collect data, researcher has chosen purposive and snowball sampling; or from structured population and even from unstructured population. In this study, the questionnaire comprises of 101 questions out of which 09 are open ended questions and remaining 92 questions are close ended; in which several options have been designed for the targeted population of the eunuchs in the study. This research survey had pre-tested a questionnaire from about 20 eunuch respondents and then made amendments accordingly in the questionnaire. The sample of this study is comprised of 200 eunuch respondents; from the whole population of *hijra* community living in Karachi.

Testing of Hypotheses

Hypothesis No. 1:

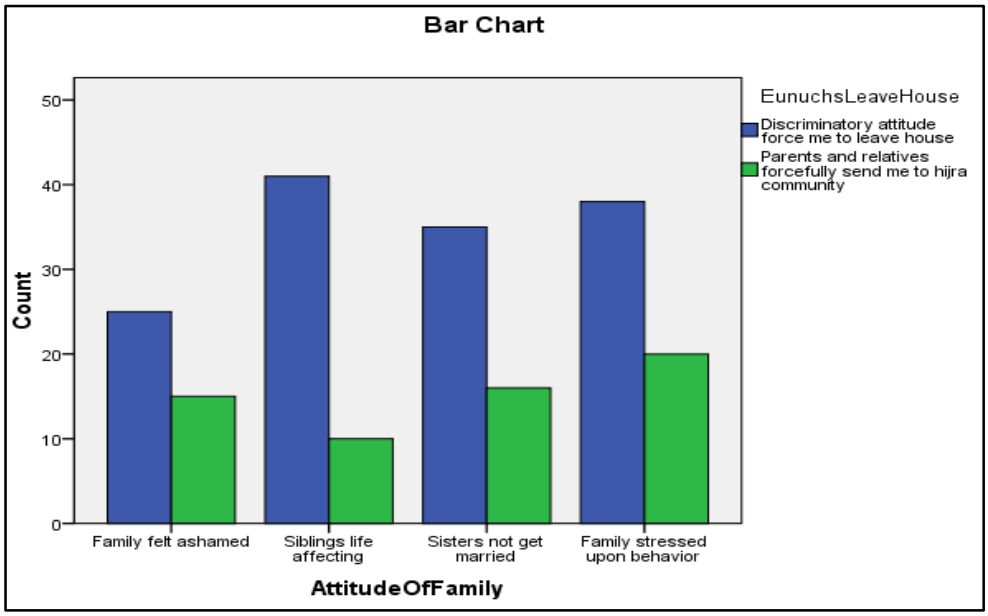
The attitude of family force eunuchs to leave house
Ho: The attitude of family do not force eunuchs to leave house
H1: The attitude of family force eunuchs to leave house

Attitude of Family * Eunuchs Leave House Cross tabulation

Count				
		Eunuchs Leave House		Total
		Discriminatory attitude force me to leave house	Parents and relatives forcefully send me to *hijra* community	
Attitude of Family	Family felt ashamed	25	15	40
	Siblings life affecting	41	10	51
	Sisters not get married	35	16	51
	Family stressed upon behavior	38	20	58
Total		139	61	200

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	P - Value
Pearson Chi-Square	4.231[a]	3	.238	.236		
Likelihood Ratio	4.435	3	.218	.227		
Fisher's Exact Test	4.369			.227		
Linear-by-Linear Association	.099[b]	1	.753	.781	.404	.053
N of Valid Cases	200					



Pearson Chi-Square value is 4.231[a]
The P-value is 0.053
Degree of Freedon (df) is 5

It concudes that p-value 0.053 > 0.05 which clearly shows that there is no relationship between two variables 'attitude of family' and 'eunuchs leave house.' Hence, Ho is accepted and it can be said that attitude of family towards eunuchs or hermaphrodites is not the only reason by which eunuchs decided to leave home and start living in *Hijra* Community.

Hypothesis No. 2:

Reinforcement of self-esteem will change the behavior of eunuchs

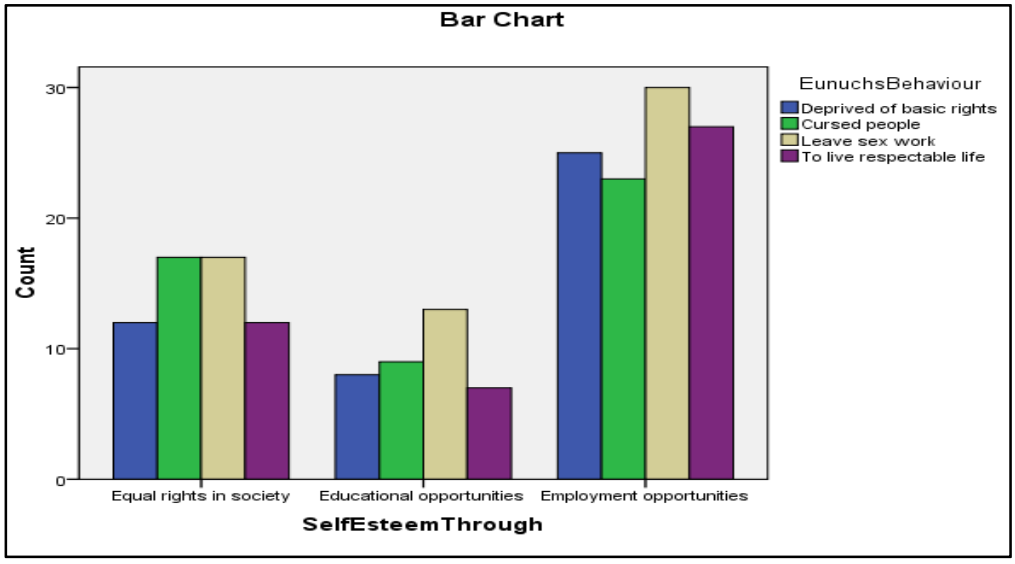
Ho: Reinforcement of self-esteem will not change the behavior of eunuchs
H1: Reinforcement of self-esteem will change the behavior of eunuchs

Reinforcement of Self-Esteem* Eunuchs Behavior Cross Tabulation

Count						
		Eunuchs Behavior				Total
		Deprived of basic rights	Cursed people	Leave sex work	To live respectable life	
Reinforcement of Self-Esteem	Equal rights in society	12	17	17	12	58
	Educational opportunities	8	9	13	7	37
	Employment opportunities	25	23	30	27	105
Total		45	49	60	46	200

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	P – Value
Pearson Chi-Square	2.159[a]	6	.905	.908		
Likelihood Ratio	2.132	6	.907	.912		
Fisher's Exact Test	2.148			.914		
Linear-by-Linear Association	.133[b]	1	.715	.736	.372	.028
N of Valid Cases	200					



Pearson Chi-Square value is 2.159[a]
The P-value is 0.028
Degree of Freedon (df) is 6

It concudes that p-value 0.028 < 0.05 which clearly shows that there is strong relationship between two variables 'reinforcement of self-esteem' and 'eunuchs behavior.' Hence, Ho is rejected and it can be analyzed that reinforcement of self-esteem will restore their confidence as they will have equal rights; education opportunities or employment opportunities; ultimately their aggressive and weird behavior would be changed.

Results and Discussions

In the survey, there are 200 respondents eunuchs have been taken for the research study in which about 31 percent of population are falling in the age of 26 years to 30 years whereas another mass group of around 23 percent are falling in age of 36 years to 40 years. It is medically proven that one in four thousands and five hundred born with ambiguous genitals, according to Health Research Funding Statistics (2014). However the number of eunuch population has been increasing with far more pace due to transgender; and transsexual. Though eunuchs or hermaphrodites should be considered those who are born with mixed genitals or who are intersexes.

According to the medical science or available researches it is found that there are three kinds of hermaphrodites which are male pseudo, female pseudo, and true hermaphrodites. But it is come to knowledge that some of eunuchs' respondents are unaware about the types. In addition, the survey asked the respondents about mention the type of eunuchs then 43.5 percent responded that they are male pseudo. Another 23.5 percent informed that they are female pseudo. However, two percent are considered themselves as true hermaphrodites. Whereas; there is about 31.5 percent of eunuchs who responded that they are actual *Khawjasara.*

The study found that majority of eunuchs' population of this research survey is demanding the fixation of quota in educational institutions because they have been facing extreme discrimination at schools; colleges or in universities. The fixation of quota would encourage and support the third gender in the country and they also can become productive for the society. However education is also considered an indicator of human development.

On the query it is found in the research that around 64 percent of eunuch respondents were illiterate cannot even read and write. In fact it is observed that about 16 percent of eunuchs have primary education; it seems like in childhood their families would have admitted them into schools like others children. However their drop out towards further education shows that when they get aware about their sexual identity and behave in a certain manner like having female characteristics due to their intersexuality; would consider hindering factor in way of getting education. However there are examples of other eunuchs in the sample that have reach to secondary education; matriculation; inter or to graduation. Fewer have attain to that level of education but it can be good for other eunuchs to follow them; as they have showed courage and confidence.

Family Acceptance

The survey revealed that majority of eunuch leave home by their own will because of many reasons. Around 21 percent shared that their family do not allow them to go outside because "I am the third gender" and have distinctive characteristics which would be shameful; another group of eunuchs of about 14 percent said that society does not behave well with us and around 13.5 percent said that people taunt us; and also mentioned that they leave house as to remove guilty of their families. Whereas, there is another group of around 39 percent who said that they did not leave home by their own will.

The research observed that around 182 eunuch respondents are living in *hijra* community and remaining living with their parents and siblings. The survey readings found that around 45.5 percent are living with the same sex people in the communities. However 41 percent of people are living with the *guru* where they have head of *hijra's* who look up or handle all matters of *hijra's* in their communities. It is concluded that every human being need to live in family or in circle where their values and interests flourishes in a way live prosperous life. Due to the reasons eunuchs left their home; and become part of *hijra* community. According to them they are in a better condition as compared while lived with their families; as they were bound to move even.

The study has found that around 60.4 percent of eunuch respondents informed that same sex people support them for joining *hijra* community. However there is another group eunuchs around 21.9 percent who said that parents sent them to the *hijra* community. About 15.9 percent said that eunuchs themselves joined *hijra* community.

In this research survey, around 29.6 percent of respondents said that family send to them to the *hijra* community because of their feminine behavior. Another group of about 21.9 percent stated that because of their third gender; their sister did not get married or people feel ashamed and not show their interest in a way to get married in such families. However around 16.5 percent believed that their siblings life is affecting because their sexual identifications. However there are other issues were also shared by the eunuchs which are included: neighbor taunt (10.9 percent) them; relatives also taunted (6.5); and 6.5 percent said that they have been sent to *hijra* community against their will.

It is revealing in this research study that society behave with eunuchs as eunuchs are not normal person. There is a need to educate society as a whole about this gender or hermaphrodites; their sexual constitution; and then people should treat them in equal manner as like other gender in the economy. About 41.5 percent eunuch respondents stated that people make fun of us; and eunuchs further questioned the researcher that other genders of the society are going to school and getting education; did not they know our construction of gender? One of the respondent said" then it is better to be illiterate."

Another group of about 17.5 percent said that people look towards them with hateful gaze which is considering very disturbing to the eunuchs. A small proportionate of people said that they respect them; also assist financially; and meet humbly with them.

The research found that most of the eunuchs do not like to go their home to meet parents and siblings; though they miss their families. Around 25 percent eunuchs responded that their relatives do not like us; due to the reason family also avoided their eunuch children. However another group of 19.5 percent said that family itself does not like to meet with us. Whereas there are about 22.5 percent eunuch respondents who said that we go to meet the family by deciding to reach at particular place. However 26 percent of eunuchs go to their home at night, as nobody can see them.

The research study has observed mix response towards acceptance of eunuchs by the society. As about 27.5 percent of eunuchs have responded that they have been considered as equal likewise other citizens in the society. Though another group of about 25 percent said that society do not maintain equality and created the feeling of strong disliking towards the third gender. However another 19 percent said that people respected them; it may be due to awareness or information regarding the third gender. Whereas 18.5 percent eunuch responded that they have been deprived of basic fundamental rights.

Profession and Sources of Income

The research is revealing that eunuchs are engaged in different works in a way to earn money for their livelihood. Majority of population about 62 percent of eunuchs are engaged in begging on the streets; in markets; and at some other public places. However there is another group of eunuchs of about 34.5 percent who are only attending wedding ceremonies in a way to bless the new couple and dance on their marriage. Through events they earn a lot of money as people give them in alms; as they are happy and want to share their happiness by giving charity to the eunuchs. As they have been considered pious as they are free from all sexual orientations and it is believed that their prayers never be neglected or ignored due to the reason people call them on their happier moments.

The research found that eunuchs are engaged in dancing as they have been earning by performing their art and in fact they have no other option except begging. From all such engagements eunuchs have been earning very less; around 73 percent of eunuchs are earning less than 10, 000 rupees, which is paltry sum and not enough for bearing all the expenses of essential things in life, which includes food; housing, house utilities; clothing and so on. However another group of eunuchs of about 21 percent are falling in category of 10,001 rupees to 15, 000 rupees. Whereas there is also small group of eunuchs who are earning 15,001 rupees to 20,000 rupees and more than 20,000 rupees in the sample of the research study.

It is found in the research study that people are still inviting the *hijra's* on their events for sharing happiness with them as they have been popular of being giving blessings. Around 74 percent of the sample study stated that people call them in events for dancing and give them charity and alms, as they were considered pure and feel it is fortunate to call the *hijra's* in the events. However there are other events on which they have been called including childbirth ceremonies and in election celebrations as well.

Facing Psycho-Social Problems

It is observed that behavior of people in the society is discriminatory with the eunuchs or the third gender due to such issues they have been facing different psychological issues which affecting their mental state. In such situation their mental development is forming negatively as they feel inferior and feel oppressed. Around 36 percent of eunuch respondents said that they feel frustrated from their life because of people attitude. However 34 percent eunuch respondents said that they feel angry if someone taunt or commented over their sexuality. In fact other 12.5 percent eunuch stated that they used to have argumentative talks with people who misbehave. There are some other eunuchs who said that they use to resolve issues with them by negotiation; though few of them ignore people's behavior. Whereas small proportion of eunuchs said, "we never complaint to anybody because we are eunuchs due to that we are respected less."

A society comprises of male and female who have constituted family on basis of family members belonging with blood relationships. Though eunuchs cannot get married because they are considered intersex and impotent due to the reason they would not have children or sort of family. As eunuchs or *hijra*'s are living at communities with their same sex people. Whereas about 36 percent of eunuchs said that they have lack of interest with impotence and they are happy with their sex. However 33 percent said that they are confused as they are incapable and would not have children or generations. Another eunuch sample of about 31 percent responded that they become depressed which is creating psychological issues; and pushing them to feel inferior and subjugate themselves in the society as being thought that they do not have any future.

Violence against Eunuchs

It is found in the research study that most of eunuchs responded that they did not face any of violence. Whereas there is significant proportion of eunuchs who faced different violence; however around 32 percent of eunuchs said that they face physical violence. Another group of about 10.5 percent stated that they faced sexual violence. There is also a group of eunuchs who does not want to share their violence experiences with the researcher; as their *gurus'* order them not to reveal about such issues. It shows that within their community structures there is a person (*guru)* who is dominating on others. The eunuchs

have shared multiple reasons of violence as about 52.9 percent said that if they ignore or say no to the male party invitations which have been celebrated late nights; where people use to drink alcohol; and force them do sexual intercourse with them; in such cases they use to have violence with them. Another group of about 32.5 percent of eunuch sample stated that they have been sexually abused or being raped or to have forceful sexual intercourses in case when they stop people for not making sexual contacts. And the third gender reported that men are the major perpetrators behind all such misconducts. It is also probed in the research that if eunuchs changed their male friends for having sexual contacts then old friends use to abuse or harass them.

It is unveiled in the research that eunuchs are facing physical violence in various forms in which around 69.4 percent of eunuchs faced beating; 11.7 percent said that their heads were shaved; however another group also informed that they got fractures and injuries while beating eunuchs brutally and cruelly. In addition if they go to police stations then police used to harass them; ask to dance whole nights or in such cases they have been jailed; and level charges of being sex workers. As eunuchs are reluctant in sex work; but people compel eunuchs to get into such work; otherwise they have to face physical and sexual violence.

Conclusions and Policy Implications

It is the prime responsibility of the state to provide all basic necessities including food; clothing and shelter to the masses; so eunuchs must be considered the citizens of the country; afterwards eunuchs can also become the recipients of basic provisions. In fact social protection is also a due right of eunuchs which is needed to be sort out as soon as possible. Still they have been depriving of their identities in some of the states. It is observed that people do not exactly know or aware about the eunuchs or the third gender. It is the duty of medical practitioners or doctors to start campaigning regarding eunuchs or hermaphrodites children in order to educate parents about the eunuch children; and how parents can look up and work for their brought up among their siblings instead of marginalized them. This would assist parents in their child development process; it may reduce all the inferiorities and complexes being eunuch; eventually if they accepted by their parents then society will have to accept the third gender. There must be counseling for teenage or adult eunuchs to make possible efforts in grooming their personalities; as teach them about their social existence; tune their attitudes; convince them to work instead of begging; encourage them to behave nicely with people in order to earn respect from others in the society. This is how; it can be expected that eunuchs' lives become meaningful in the society.

Recommendations

The following policies may be implemented for the wellbeing to improve the quality of life of the eunuchs:

- The state should provide social security to the eunuchs as to avoid abuse and harassments on the basis of their sexualities.
- It is the need of hour to exploit economic resources in a way to brought employment for the eunuchs which must be the primary earning resource of the third gender.
- The government department of census should cover the eunuch population in their surveys; then it will be easier for the finance ministry to allocate appropriate budget for their basic needs and employments.
- Eunuch identity should be accepted in the society as to reduce the socio-psychological issues in the third gender; this has been creating inferiority and various complexes in their mental state which are causing psychological issues.
- There must be perfect psychological counseling for eunuchs who are suffering from various psychological issues; and have inflicted with physical harm or injuries.

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