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Social Exclusion Pushes Transgender toward Drug Abuse in Pakistan: A Case Study of Islamabad

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ARTICLE DETAILS	ABSTRACT
History: Received: November 06, 2021 Accepted: December 31, 2022	In the earlier century, the concept of drug abuse prevailed rapidly, resulting in its spread on a greater level. Drug use and abuse have reached the point where it has been marked as a social evil that will stay longer because there is no existing button or a quick-stop method for eliminating and controlling this menace. It is majorly affecting those parts of fragile society working hard for survival as normal human beings, known as transgenders. Evidence has been given that transgender people are at greater risk of this drug-related issue. A qualitative research design has been used to conduct this study, where in-depth interviews were conducted to get detailed information about their experiences with drugs. The Snowball sampling technique was used to analyze this study's outcomes. A comprehensive assessment of respondents has been done in this research. The present study's findings indicated that transgender people, considered an abnormality of society, are being badly treated, facing discrimination, and stigmatized by the so-called ordinary members of society. This research has studied and checked some significant issues related to drug abuse in transgender people.
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1. Introduction

After the end of the Mughal Emperor, the Transgender communities in South Asia were primarily influenced by insecurity, siege, and social exile. Transgender in Pakistan generally involves pressure from police, family, community, and religious authorities. Losing a family safety network means loss of social protection. They become an easy victim of sexual abuse and physical assault, leading them through psychological and social trauma. (Aurat Foundation, 2016). The transgender, also called 'third gender' or eunuch-transvestites (Nanda, 1999; Reddy, 2003), in Pakistan, is known as Hijra and Khwaja-sira. Multiple patterns of social exclusion in the lives of hijra can be applied to the framework of multidimensional social exclusion proposed by many scholars (Beall & Piron, 2005; Silver, 1994). According to the SEKN model of social exclusion (Popay J. et al., 2008), hijras face isolation in many ways and of various types. For example, in terms of socio-cultural exclusion, i.e., feeling

deprived, humiliated, and discriminated against others even at their homes, exclusion from personal homes, educational and employment institutions and setups, and even from performing religious duties such as death.

Furthermore, they are excluded politically regarding the inability to access service-related facilities, health, social life, legislative matters, and citizenship. Along with this, they are deprived of the right to vote, and getting themselves registered as a hijra instead of male or female is a tough task for them. In economics, they face exclusion because they cannot earn a respectable livelihood like other defined genders (Khan, 2009). The transgender mentioned verbal harassment and physical and sexual abuse in the school. (Riaz, 1996). Transgender students report that they experience daily harassment at school, are not referred to by their preferred name, are excluded from field trips or sports, and not allowed to use the bathroom of their choice, or do not have access to a safe bathroom (Grant et al., 2011). Others in this study reported that their gender identity impacted their ability to participate in school-related activities fully, consistent with extant literature about Tran's students' involvement in school activities (McGuire et al., 2010; Sausa, 2005).

In some countries, such as India and Pakistan, transgender can live with the guru (leaders), the practices and standards of their groups to become narrow gurus. These communities often provide security and support. Rather than accessing the information and services, the guru can be determined by the individual's needs or wishes, and access to the community by outsiders may be similarly restricted (Abbas et al., 2014). When a hijra met a hijra guru and became a Chella (student, follower) of that guru, he found a place to live. Some hijra informants reported not being sexually safe at gurus' homes as they were forced to have sex with men who paid money to gurus—being sexually and financially abused; most finally left gurus' homes. Not all hijra lived with a guru, some rented rooms to live in isolation. They preferred to become a hijra by involving hijra Giri (traditional activities performed by the hijra). Many sold sex independently. Khan (2009). Physical abuse is faced by the transgender community from their family members, customers, male sexual partners, and the general public. Sexual abuse is conducted by customers who demand transgender sex work and often invite their friends to the group. These abuses lead to a lot of emotional troubles and mental troubles for many transgender people. Its peers provide cooperation for transgender. Finally, dealing with the most troubles starts with drugs and alcohol (Aural Foundation, 2016).

Government and NGOs should start some projects to reduce drug addiction in transgender. A large majority - 84.2 percent of respondents had sexual abuse, and - 80.0 percent of respondents were involved in smoking and drinking food. In the investigation, it has been confirmed that 80% of transgender use cigarettes, 51.7% drink alcohol, and 20.8% use mortgages, heroin, or herbs. (Abbas et al., 2014). Some current studies show that people who work as sex workers, regardless of which community they belong to, use drugs. There is evidence of HIV/AIDS that affects transgender people. (NACP, 2016). People thought using drugs was a way to deal with stress and get closer to others by breaking the ice, doing something together, or having a social experience (Partridge, 2010). Drug abuse has been considered and confirmed through the research as a habit, the result of the desire to 'escape' from some negative aspects of the life of drug buyers. People who recognize their transgender identity live with "negative aspects," such as the fear of being rejected daily, most of which are ignored: invasion, isolation, negligence, harassment, and the ignorance of family and neighbors. Gill-Peterson (2014) has observed and suggested that participation in such negative experiences of abusing drugs has increased in the community of LGG. Hashish has various names in the local language, such as dawee, charaas, double, and pakka. It has been observed that whenever there are gatherings and functions of hijras, drug abuse and alcohol consumption skyrocket. Even though there is not much research on how many transgender people smoke, transgender women are thought to smoke a lot (McElroy et al.,

2014; Lee, 2014).

2. Research Questions

The key objectives of the study were written as follows

1. How can substances be defined from the viewpoint of transgender people?
2. What are the effects and experiences related to drug abuse?
3. What are the higher risks regarding drug users' behavioral and proportional dependency on addiction?

3. Rational of the Study

Abuse of drugs has become a worldwide marvel that influences every country, albeit the degree and attributes of change are contingent upon the country. The most commonly utilized and mishandled substances known globally are cigarettes, cannabis, and liquor. Liquor and other related issues are expanding and adversely affecting the general medical condition of society. The problem of drug abuse among transgender people is similar to other citizens. It is hard to say when it turned into an issue in Pakistan. The essential thought of this research study is to create reliable proof of the degree to which the transgender populace is utilizing drugs in any form. This piece of the general public is considered the most persecuted. This research study will investigate the explanations for their reasons for drug abuse and feature the medical problems concerning a chronic addiction to drugs.

4. Limitations of the Study

Leading an investigation into the predominance of abuse of drugs in transgender people was accompanied by risk and sensitive factors. It was hard to lead the top to bottom and detailed interviews with the respondents because many individuals would not like to share their experiences related to drug use and abuse. The research study was very delicate, and there was the plausibility of posing direct inquiries, it would break the existing connection between the respondents and the researchers. At times, specialists carefully will undoubtedly dodge records and use pen and pages to compose the appropriate responses of the respondents.

5. Methodology

The design of the research utilized in this study was qualitative. The Snowball sampling technique has been used to lead the investigation test of 27 respondents. The current research has been carried out in Noorpur Shahan, Barimam, and Islamabad. This study is focused on transgender people who are deserted by their families and living in ghettos or inside the setups arranged by Gurus. The more significant part of transgender individuals lived on various Deera alongside their Gurus. Various methods, such as detailed personal interviews, have been conducted to collect data and knowledge about issues and experiences of transgender people related to drugs. A tool that has been used for data collection is the interview guide. The information was investigated by analyzing topical research questions. This research study was itemized, including a complete evaluation of respondents.

5.1. Participants

A total of 27 transgender respondents from Noorpur Shahan, Barimam, and Islamabad were included in the study. They all migrated from different cities. Two respondents' qualification was graduation; four studied intermediate level, five were matriculated, six passed the eighth standard, four went to school till primary, and others were illiterate. The majority left their school when they revealed their sexual identity and were discriminated against, stigmatization, and harassed in educational institutes. Some of them argued that they did not study because of financial issues. They all left their homes as their families treated them as a shame and burden. Their source of income was begging, dancing at functions, and sex working.

Table 1: Participants demographic information

Serial No	AGE	ORIGIN	EDUCATION	SOURCES OF INCOME
1.	48	Lahore	Graduation	Begging
2.	22	Multan	Nil	Functions
3.	23	Sheikhupura	F. A	Begging and Functions
4.	57	Sahiwal	Primary	Begging
5.	28	Gujrat	Nil	Begging and functions
6.	36	Multan	F. A	Begging and Functions
7.	32	Sahiwal	Matriculation	Begging
8.	25	Kashmir	Nil	Functions
9.	23	Sargodha	Middle	Begging, Functions and sex working
10.	27	Faisalabad	Graduation	Begging, Functions and sex working
11.	39	Sahiwal	Matriculation	Begging and Functions
12.	20	Sheikhupura	Middle	Begging and Functions
13.	55	Gujrat	Middle	Begging
14.	25	Okara	Nil	Begging
15.	54	D.G.Khan	Nil	Begging
16.	37	Sheikhupura	F. A	Begging and Functions
17.	28	Jhang	Middle	Begging
18.	21	Multan	Primary	Begging, Functions and sex working
19.	43	Lahore	Matriculation	Begging and Functions
20.	48	Sahiwal	Nil	Begging
21.	29	Multan	Middle	Begging, Functions and sex working
22.	22	Kohat	F. A	Begging, Functions and sex working
23.	26	D.G.Khan	Primary	Begging and Functions
24.	22	Chakwal	Matriculation	Begging and Functions
25.	32	Bhawalpur	Primary	Begging and Functions
26.	27	Bhakkar	Middle	Begging and Functions
27.	23	Kashmir	Matriculation	Begging and Functions

5.2. Thematic Analysis

While observing and using qualitative research design, it can be noted that one of the most significant analysis types is known as thematic analysis. Different themes of the research design are directly associated with specified questions related to that research design, and these themes are associated with the data sets. The researchers have gathered qualitative information regarding the respondents to get in-depth knowledge and empathize with them.

6. Results and Discussions

6.1. Twofold Selves

As transgender families enlist them under a specific gender that is most opposite to their feelings, they live in a divergent mind state. It is hard for them to live and act like the gender

assigned to them when they were born; eventually, they act and live oppositely. Khan SI (2009) narrates that Transgender live a double life in this dichotomous gendered society to avoid stigma and discrimination. They wear female clothes and adopt feminine names while visiting peers. However, they wear male clothes and adopt male gestures while living with or visiting relatives. Their feminine role is denied. They cannot avoid the dilemma of their identity crisis.

Every respondent has a different identity of their gender, and for most of their lives, they live in an undefined manner with confusion regarding their gender identity. According to one of my research respondents, all he faced was stigma and discrimination throughout his life. He told me that until he was 11 years old, he was a boy and was dressed in a masculine manner, whereas his feelings, gestures, and styles were primarily for girls. He further added that everyone told him he was a boy because of his appearance and body type, but his personal feelings differed from what he was being told. He remained confused about where and with whom he should socialize. He felt more at ease with girls, but that was not possible because girls used to avoid him, and when he socialized with boys, they used to make fun of him. They beat him badly when he finally told his family who he was. Because of the shame and discrimination, he felt at school. He dropped out.

Abdullah et al. (2012) find the same results in their study; contrary to widespread controversy, which demands a child born either girl or boy, most transgender spends their early childhood with their families as long as they reveal their gender identity as transgender. They feel the discriminatory attitude of family members regarding their physical and psychological appearance.

Another shy transgender person told me about his life story by adding that he was pretty young when his parents passed away, so he was forced to live with his relatives. When they knew about his identity, they forced him out of their house, and he was left alone on the roads, where he did not have much to eat for a whole week. Nanda (1999) describes that the lack of family support leads transgender toward many psychological and social issues. Researchers have widely observed that many are in contact with their families.

One other respondent shared his life experiences by saying that he changed his name when he left his home and joined the community of transgender people. He wore men's clothes while going to the mosque and visiting his parents because they would not accept him the other way, and he could not stay as a man for his whole life, so he accepted this reality and left home.

Abdullah et al. (2012) argue that most hijras are disowned by their own families during their early childhood. The latter consider them the cause of humiliation and hardship for the whole family. Many Hijras claim that "they have the spirit of the woman caught in the man's body." Maximum hijras spend an annoying childhood, where the battle for identity is always lost in their consciousness and funny ways. Most of these children go to home school but leave their studies when they experience humiliation and sexual harassment.

Another respondent, the Guru of transgender people, was quite confident to share his experience and said that he grew up as a boy and received his whole education with boys. He further added that his family lives happily in a posh area of Islamabad while he is here in the slums/ghettos. He ended his statement by saying that all transgender people have the soul of women, so they cannot stay and live like men for their whole life.

One more respondent shared his experience, and it was also the same. He told me that he was the only brother of his sisters. Because of this reason, his family tried their best to conceal his identity of being transgender, but he could not fake his identity of being a boy. He lived among girls, his sisters, so his gestures in all terms were totally like theirs, but the problem was that his family never accepted him as a girl, so he had to leave his house.

A Guru said that every person born has an identity at the time of birth. Things worsened

when they realized that the body is a misfit for the soul, which eventually gave rise to the feelings of being misplaced in the world. The harsh reality began when he realized that he must convince others about what and how he felt internally, which is the opposite of what looks outside. He always wanted to tell this world that his soul had been misplaced in his body. He further added that there are almost 100,000 transgender people who have been struggling for their identity combined in Rawalpindi and Islamabad.

Gibbons et al. (1991) said that, like many other progressive but conservative societies in Pakistan, gender roles are well-defined. Jajja S argues that as the majority of transgender live with their problems, they are usually opposed by the community. That is why the transgender community has failed to describe a role for them; in 1947, after the independence of Pakistan, even national identity registration was not allowed to them according to their gender identity. Only a few years ago, the Supreme Court of Pakistan gave them the right to vote.

6.2. Guru and Chella's Relationship

Their families do not acknowledge transgender people, and it convinces them to leave their homes and live with networks of transgender people. They leave their homes because their family does not acknowledge them as who they are. They needed a tranquil life like other genders of the general public. The study found that such transgender people involved in physical relationships with men are by all accounts the most joyful among all people on the Deera (where transgender people used to live respectively). Subsequently, losing the blood relations, they built up their own Guru-Chella (Guru is the head of the Transgender gathering, and Chella is her supporter) connections. A portion of the individual assumes a part of being a son, and some become girls of their mom (Guru). A Guru stated,

"Our relationships are stronger than yours, we all transgender are lived as a family, and we love each other"

Abdullah et al. (2012) believe that transgender's path of life is according to the strict rules of their social organization system, where the Guru is the head of the house, combining a spiritual leader with his Chella (subordinate) in every way. The deer usually consists of gurus, and five to ten Chellas work and live in the same home. Guru usually enjoys privacy in his room; in most cases, he is called "Ammi" (Mother). The Guru in the family is the main decision-making unit; all the chellas give their money guru to their Guru, who uses these funds to run daily expenses, including providing chellas with Pocket Money. The main head of the expenditure is spent on home rent, electricity and gas bills, and transport and functions. Some money is also spent on guests' entertainment and entertainment. Guru enjoys the social status of his sexuality and age based on respect and honor.

Another respondent, who was much shy, added that she fell in love with a man and spent a good amount of time with him. She used to consider him as her husband and supported him with financial matters, but as per the rule of society, a transgender person is not allowed to get married, so we could not marry and part ways.

There was another young transgender person who was completely quiet and did not utter a single word. Hence, researchers asked her a similar question, upon which she gave a smile and said that she used to like someone when she was in her college and wanted to spend her life with him, but the reality was not the same, and she just heard of that boy getting married to a girl in near past. She further added that Hijras are nothing more than a time pass for males because they would not marry us and will only come to enjoy and then will leave. She said transgender people live their own lives and kick the bucket. The other respondent argued that:

"We only perform dances at marriage functions, but we never get married."

Then one senior transgender person said she needed permission to meet her family. If they allow her to come, then she is only allowed to visit in the late hours and has to leave before

the sun comes up because her family members say that if the neighbors will get to know about her, then they will make fun of them and will gossip around in the society.

Jami H. (2005) narrates that hijras have focused on their art of dance and performance in public gatherings, by which they can get enough income to maintain themselves. The general trend of calling in public get-togethers has decreased because more and more people do not have enough money to bear their services. Therefore, the Hijras community started searching for alternative sources of income, like the business of sex.

Here we can state that this is the reality and the working methodology of the Transworld; they are all happily living with the relations that they have made on their own.

6.3. Tortured, Harassment experiences in School

School is frequently where there is a huge strain to agree upon gender-related jobs.

Transgender people are confounded at various points of where they are supposed to sit. Talk to and wear since there is no separate identity for transgender individuals in the class, which causes them to feel like there is no space for their gender.

One of the respondents had the most-saddest dace while sharing her experiences related to her childhood; she said that she had faced sexual and psychological trauma. As a kid, she was forced to wear a boy's school uniform and sit among boys. Because of this, she faced extreme torture from her mates and even her teacher. She said that she was forced to sit in a teacher's lap and that teacher touched her private parts to seek pleasure, and because of the teacher's harassment, she left school. At that time, she could not understand what that teacher was asking her to do. However, later on, when this became normal for her as she was experiencing it daily, she understood the teacher's malicious intentions. She was quite young, afraid of taking any step, and eventually hated studying.

Abdullah et al. (2012) found that most of them go to domestic school, but those who are very fortunate enough to pass through formal school leave due to social and sexual oppression. Nearly every transgender individual has faced stigma and discrimination in their lives. One senior respondent shared her experiences by stating that she was a good and intelligent student and had much inclination towards studies. However, as soon as she uncovered her identity, she started facing hardships accompanied by many issues. In the start, the boys used to harass her and made fun of her, and when she used to wear nail paints, the teacher beat her cruelly. She ended her statement by saying that she could have been an educated person only if she was not being beaten with such cruelty.

Transgender students report that they experience daily harassment at school and are not referred to by their name but pronounced by their gender. They were even excluded from field trips or sports and were not allowed to use the bathroom of their choice or did not have access to a safe bathroom (Grant et al., 2011). Others in this study reported that their gender identity fully impacted their ability to participate in school-related activities (McGuire et al., 2010; Sausa, 2005). One of the respondents matriculations from her hometown and shared the experience:

"My brother never went to school, and he didn't allow me to study. He always mentioned that what he (transgender) will make a difference."

Another respondent shared her experiences by stating that she could not find interest in her studies, so she just studied until primary and then left her studies. It was because class fellows used to call her different names, such as Khusra and many others, which made her feel isolated. In a 2007 study by the GLSEN, 87 percent of transgender students reported being verbally harassed because of their gender expression, and 53 percent reported being physically harassed at school.

6.4. Tobacco (Hash) Smoking

Respondents' smoking history is significant for understanding the wonders of medication

maltreatment among respondents. There is no uncertainty in it that smoking cigarette drives an individual to some other substances. The study found that smoking cigarette is regular among the transgender local area. Each individual has a distinctive experience and viewpoint about smoking. This examination found that 25 respondents used to smoke a cigarette a day. Fifteen respondents were chain smokers who smoked more than one parcel (20 cigarettes) daily. Additionally, seven respondents used to smoke just about 13-19 cigarettes every day. The research found that the dominant part of respondents began smoking a cigarette during the period of pubescence. Just not many of them began smoking when they joined their transsexual local area because of friend impact. One of the respondents referenced that when she was in college, her friends were habitual of smoking, but she avoided it. When she joined the transgender community, she started doing it because everyone is a smoker, so she also started doing it.

While studying the influence of family and friends on lesbian, gay, and bisexual youth's physical and mental health, those who reported higher levels of rejection and hostility were significantly more likely to engage in risky health behaviors, including tobacco use. Conversely, reactions from friends and loved ones accepting their sexual orientation were seen as protective (Rosario et al. 2009, Ryan et al. 2009). The other respondent said:

"When my family beats me, I used to smoke in hidden places."

Although social acceptance has been improving, many stigmas are still associated with being a sexual minority. That disgrace causes pressure. Like other negative well-being practices and results, smoking rates are higher in gatherings that experience significant degrees of stress (Health Care Needs of Gay Men and Lesbians in the United States. Committee Report. 1996). The study found high paces of smoking among transsexual people. Notwithstanding, the total measure of respondents who used to smoke the "Capstan" brand cigarette is popular because of its unpleasant and hard Tabaco. The cost of this brand is very affordable, and it is effectively accessible everywhere on the shop of roads. One of the respondents referenced that:

"This is the cheapest cigarette, and we get it easily."

6.5. Drug Abuse

Alcohol and other related substances are quite common in the transgender community for multiple reasons. This research has evaluated that nearly 70% of the research respondents are habitual in consuming alcohol and take other addictive substances nearly two to three times a week. One significant research respondent of this study shared that she smoked Hashish for the first time in her life when she was 20 years old, and she got so addicted that she used to smoke nearly 15-20 double cigarettes in a single day. She kept smoking until she got high on them, but now her boyfriend is asking her to stop smoking, so she is trying her best to do it somehow.

Abdullah et al. (2012) reported that transgender lives in commercial areas, mostly around dungy. It was full of drug addicts in the local areas who lived in open places and slept at night on the streets. Many accept that they used to use recreational drugs repeatedly, although they claim to try injection drugs in just a small number.

Another respondent, a professional dancer, shreds her experience by stating that she cannot perform any function unless she gets high on 3 to 4 packs.

Drug use was seen to mitigate stress and get closer to others by serving as an icebreaker, bonding activity, or social experience (Gill-Peterson, 2014).

Another dancer stated that it is essential for her to drink before going for a performance on stage, and when she gets high on alcohol, she can perform for the whole night. She added that she is not complete with alcohol as she cannot dance properly without getting drunk.

Here it can be detailed that drug use started, but eventually, it became a habit, maybe due to

the desire to 'escape' from some negative aspect of the life of drug buyers. The fact is that people who recognize their identity as Transgender live with such 'negative aspects' daily, mostly facing Invasion, isolation, negligence, harassment, family and neighbor rejection, and fear. Gill-Peterson (2014) has suggested that participating in these and other negative experiences is in the community's relatively higher level of drug.

Another respondent who was completely addicted to Hash stated that smoking three cigarettes is essential for her because it allows her to work the whole day.

It has been judged by the researchers of this study that 22 out of 27 respondents are regular users of Hash, who are habitual of taking 2-3 cigarettes a day. A respondent stated that:

"Without Hash I cannot sleep."

Hashish has various names in the local language, such as dawee, Charaas, double, and pakka. It has been noted that whenever there are any gatherings and functions of hijras, drug abuse and drinking alcohol increase immensely.

While research on smoking prevalence among transgender individuals is limited, smoking estimates are high among Transgender (McElroy et al., 2014; Lee, 2014).

Besides, two respondents said that they encountered almost every sort of medication in their adulthood; however, they stopped for certain reasons. When scientists requested reasons, they referenced that we cannot uphold our propensity for illicit drug use.

The information has been found in various classifications. The ones procuring more than 10,000 every week spent practically 68% to help their illicit drug use propensity. They typically discovered chain smokers and were highly subject to substances. They used to perform various moves on the capacities to bear their fixation propensities. One of the respondents stated:

"Whenever I earned, I smoke I do not believe in savings."

The other classification of the respondents has been discovered who are acquiring roughly 5,000 per week, and their reliance on chronic drug use stays normal. They spend practically 36% of their week-after-week pay to help their dependence rehearses. The following gathering of the individual has discovered who were procuring under 5,000 R.s weekly. They were discovered to be low subject to illicit drug use. Another respondent mentioned:

"I never buy drugs from my own money; when someone uses drugs, I can get a share from them."

Specialists have discovered that their reliance on chronic drug use changes as indicated by their pay level. Some transgender people were acquiring more locally where high reliance on substances was found. Moreover, the person who lives below the average level was low subject to the substance.

6.6. Perspective about Substance

Although drugs are prohibited in Islam, illegal drug use is widespread in Pakistan. In the last several years, the increased prevalence of this problem has been observed. "It is believed that illegal drug business generates \$ 2 billion in one year in Pakistan; it is the most heroin producing country, per capita, in the world." According to the United Nations Office on Drugs and Crime (UNODC) report, 6.7 million Pakistanis used drugs last year. There are about 4.25 million people that are dependent on the drug. The drug recovery program and other treatments in Pakistan were provided to only 30,000 people in 2013. While cocaine was listed as Pakistan's most commonly used drug, the abdomen (including opium and heroin) was the second. It is estimated that 44 tons of processed heroin are smoked or injected in Pakistan each year, a figure that suggests a rate of use that is two or three times higher than in the U.S.

Many of the respondents in this study have mentioned that it is essential, good, and necessary for them as it is helpful for them in various ways, and earns a handsome amount after using it. A respondent stated that he indulged in the work of sex almost daily. She said that she

encountered different individuals. She told her story of a day when she met a client who was high on alcohol and offered her a great amount of money, so; she joined her, but lately, he forced her to drink along with him; she was reluctant but had to drink a great amount.

Another respondent mentioned that alcohol helps him return to a normal state of mind when he loses his temperament.

However, studies have documented a greater prevalence of many other social and mental health problems that may enhance smoking behaviors and drug use (Baskerville et al., 2017; Grady et al., 2014). Minority stress frameworks (Rosario et al., 2002, Meyer, 2003) have been applied to explain the elevated prevalence of mental health and drug use disorders among sexual minorities.

There were 13 out of 27 respondents stated that it is not good for the health, is nothing more than a waste of money, and is responsible for causing various terminal diseases. A respondent said:

"At the last age of life, I realized that Drugs are the most dangerous thing. It only gives you temporary peace."The other one said:

"It is bad; it damages your skin; see my skin and how bad it is."

The remaining 19% needed to know their concepts regarding such substances. A respondent from this 19% stated that he could not say so, but it is presumed that it a not good as everyone considers it bad.

6.7. Reasons Behind Drug Addiction

There are different reasons and stories behind each person who is a drug addict. Here researchers have done their best to find the best possible reasons for the main and actual reason behind this indulgence in such material. Some significant and potential reasons behind this indulgence may include stigma and discrimination, domestic level violence, the influence of peers, pleasure and enjoyment factor, abuse in terms of sex, essential for working purposes, the satisfaction of the customer, and overcoming homesickness and health-related issues.

The reason mentioned above plays a vital role in making it a habit for transgender people to become habitual of addiction. According to an SDPI report in 2014, the continued discrimination and repulsion for the transgender community has left them in poverty and other chronic social evils. They are depriving fundamental human rights in Pakistan, including accessible access to education, health, and employment. Discrimination against them is not structural to society but is largely rooted in how they are perceived as equal members. In most cases, they are widely ridiculed and mocked even if they try to make a decent living.

In this study, 79% of drug addicts are doing this because of the influence of their peers. Oceana Maund argued that the Transgender community tells the young's who join the community group that tobacco and cigarettes are good. It helps in being relaxed and supportive of their needs. One respondent said:

"As soon I shifted here... everyone smokes hash, so I became addicted."

Many Transgender use recreational drugs once in a while, although only a small number claim to inject drugs (Abdullah et al., 2012). The other respondent said:

"Everyone smoked here, so I enjoyed it too."

Another shy transgender person told me about his life story by adding that he was quite young when his parents passed away, so he was forced to live with his relatives. When they knew about his identity, they forced him out of their house and left him alone on the roads, where he did not have much to eat for a whole week.

One respondent stated that drinking alcohol is necessary because it helps her perform well and boosts her energy to dance for the whole night.

Abdullah et al. (2012) contend that our society would never let any Transgenderearn a fair living. Men always see them as sex symbols and want sexual relations with them. They see them as a cheap source of entertainment. The respondent further said:

“After a continuous shot...I dance properly.”

Real or even apparent disgrace causes pressure, and this investigation has indicated that smoking rates are higher in transgender gatherings that experience significant degrees of stress. Among transgender youth, stress because of vagrancy, coming out early, dismissal by family and companions, and separation are among the most regularly referred to explanations behind illicit drug use. Jaime et al. (2010) found in their examination that over a fourth of the respondents abused medications or liquor explicitly adapted to the separation they looked for because of their sexual orientation, personality, or articulation.

6.8. Roles of Transgenders Companions in Drug Abuse

This subject depicts the transgender friend's perspectives about medication misuse; possibly, they empower or debilitate their gathering while at the same time mishandling substances. The scientist has discovered the blend reaction.

A respondent stated that his teacher always told him that he could not dance properly without getting high on alcohol. He added that it is normal and acceptable in the transgender community because they all drink in groups. They all belong to the same age group and work, perform, and carry out other social activities together.

This examination found that one transgender friend affects the other transgender buddy in light of a solid holding between them. Not many segments of the populace were debilitating the dependence propensity for their sidekicks. It is a reality that winged creatures of a quill do run together. On the off chance that transgenders encircle themselves with peers who explore different avenues regarding or misuse substances, it will not be long until they choose to attempt, or more awful, become an incessant victimizer of the actual substances.

6.9. Discrimination in Health Sector

In the past six years, transgender in Pakistan has faced discrimination and misery. They have been deprived of basic human rights, education, healthcare, and opportunities for honorable work. In 2009, transgender transferred to national identity cards to register them. They were allowed to vote as other Pakistani citizens in the general elections. However, the reality of their lives is more vigilant than the State recognizing their citizenship (Rasrul, 2012). Sausa (2005) found in their study that transgender frequently experiences discrimination in accessing health care, from disrespect and harassment to violence and outright denial of service.

After the Verbal and physical harassment getting treatment from doctors has been reported by 47% of the people. A respondent stated that:

"Whenever I get ill, I dressed like a man and visited the doctor."

Another respondent stated that doctors and paramedical staff treat them as aliens and never receive proper treatment, even if they have serious diseases. Since that day, she decided not to revisit any hospital, and she uses her traditional healing method and is habitual in using them whenever she gets sick.

Feldman & Spencer (2013) narrates that every day, transgender bear the brunt of social and economic marginalization due to their gender identity. Advocates who work with transgender have known this for decades as they have worked with clients to find housing, obtain health and partnership benefits, or save jobs terminated due to bias. Too often, policymakers, service providers, the media, and society at large have counted the needs of transgender in their communities.

This research has discovered that around 80% of his respondents utilized their customary strategies for mending. They like to apply conventional cures rather than going to the clinic

for appropriate treatment. This examination likewise investigates that medication utilization has serious outcomes on the individual existence of the trans. The majority of transgender utilizing drugs have no set examples throughout everyday life. They generally rest or stay in bed most of the day and use medicates for the most part in the evenings. They have upset rest designs and never appreciate a serene rest.

One of the dynamic respondents stated that she is habitual of creating a mess in the hospital if she does not receive proper treatment. By doing so, she ensures that the staff members treat her well, which eventually happens.

The field analyst saw two kinds of addicts: transgender who work normally go to work toward the beginning of the day after taking their substance, return in the early evening, and engage with their substance. The other kind depends on the transgender family's medication acquisition and follows an alternate daily practice. They generally perform mujra (moves) in night capacities. Even though the dominant part of transgender friends reacted that chronic drug use adversely affects their bodies. They guarantee that they are totally fine. However, they also uncovered that they never measure themselves through fair treatment or exams to the specialist. Not many measures of the analyst populace referenced that they like to visit private specialists rather than government clinics. According to them, in the government emergency clinics, they must confront a great deal of segregation and defamation; private medical care was their only choice.

7. Discussion and Conclusion

Transgender people are barred from the familial and public activity and similarly rejected by the state. The examination has featured the pervasiveness of medication maltreatment among trans-local areas. At first, the information from the example size and through the audit of the writing demonstrated the few purposes for their chronic drug use issue like belittling, abusive behavior at home, and segregation in lodging, business, wellbeing area, instruction, peer impact, and pleasure. These explanations enormously affected the conduct of transgender people.

As a feature of a subjective report on the encounters of transgender individuals utilizing substances, this exploration has sketched out how to manage the expansion of transgender individuals in a Pakistani climate. The discoveries show how disgrace attempts to prohibit Tran's kin from treatment settings. In particular, numerous transgender people in this examination did not have their treatment needs met in light of the disgrace declared and felt. The findings indicated the number of troubles transgenders experience on daily bases, particularly in acquiring. Two of the respondents of this study had a bachelor's degree in English; however, they did not get any job opportunities along these lines. Their method of acquiring stay in this general public is asking, moving, and in some way or another, sex working. These segregations additionally sway their conduct, and they enjoy illicit drug use for mental alleviation.

In a society and culture that perceives them as "sick," "abnormal," and having a disorder, it is no surprise that transgender sometimes seeks escape from hatred, violence, discrimination, and misunderstanding through alcohol and drugs. Tran phobia (the irrational fear and dislike of transgender individuals) is a part of our culture. Because they live in a society that discriminates against them, condones violence against them, and denies them basic civil rights, many transgender individuals have internalized the prejudices of their culture and ended up hating themselves. Drug abuse treatment providers may be some of the few people to whom transgender individuals will talk about their feelings and pain. The drug abuse counselor has an opportunity while helping transgender individuals with their drug abuse issues to refer them to resources to help them cope with their transgender issues.

8. Suggestions

There was a wide field of exploration on this specific theme. This investigation was limited to Islamabad's various territories, like Bari Imam, where the transgender locals typically live. It tends to be stretched out to different pieces of Pakistan for more exact outcomes. The analyst accepts that if the investigation of the abuse of drugs by transgender people is directed for a bigger scope, the outcomes become more important. Administrative and non-legislative associations, organizations, and offices have actualized that effective control of the abuse of drugs should have a genuine viewpoint, particularly regarding transgender local areas. To be viable, operational, adequate, and impartial; any intercession should consider the socio-social specificities of the person. Account of transgender people's local area will require a labor force with the arrangement and expertise of transgenders to cause transgender individuals to have a sense of security, justifiable, obvious, and ready to uncover delicate issues.

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