# Is Leisure a Dream? : An Analysis on Challenges faced by the transgender community in Sri Lanka during the leisure time

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#### **ABSTRACT**

Transgender individuals have reported the utmost difficulty which they have undergone in securing and maintaining leisure because of their gender identity. Against this background, transgender; vulnerable communities in Sri Lanka do not share the same economic opportunities in the leisure spaces as cisgender individuals as a result of the trans-phobia. This paper examines the barriers faced by transgender people in Sri Lanka during the three stages of the employment cycle namely the pre-working stage, during the work, and post-working stage. This qualitative study used a snowball sampling technique to select a working-age transgender sample of 25 participants. The in-Depth Interview method was used as the dominant data collection method along with observations, field notes, web/digital content, and photo/video elicitation. The reflexive thematic analysis (RTA) approach is used for the data analysis and it was facilitated by the NVivo analytical tool. The researcher, who

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identified liberty and equality as the two main dimensions of leisure for transgender individuals, presented the nature of their leisure as a "restricted leisure", emphasizing financial difficulties, limited social network, gender discriminations and harassments, social phobia as the key barriers to their leisure. At last, the study emphasized the importance of having transgender-friendly, more equitable leisure space policy in Sri Lanka.

Keywords: Leisure challenges, Sri Lanka, Thematic Analysis, Transgender People

#### 1. Introduction

#### 1.1. Background

Leisure is commonly accepted as a significant part of life satisfaction (Unger & Kernan, 1983). Leisure of transgender individuals is a less researched area although there's a recent growth in focus on that area. However, absence of welcoming background for transgender individuals was recognized as one of the dominant issues (Oakleaf 2018) related to leisure stay of transgender individuals. Discriminatory attitude present in various leisure spaces is identified as a fact which suppressed this welcoming background (Barbosa and Liechty 2018). Although western countries have showed some sort of acceptance for transgender individuals by establishing LGBTQ-specific bars, community centers, hotels, and cruises provide recreational spaces for LGBTQ individuals and their families (Oakleaf 2018), such platforms are not available in Sri Lanka because of absence of transgender friendly environment within the country. However, in western nations, most of indoor leisure & fitness centers have separate individual changing rooms and communal changing areas, thus gender identification is not imposed on the others. This was helpful for transgender individuals to protect their privacy during their leisure. Only few older leisure venues have unisex pool-changing stalls (Manchester City Council 2010). However, Sri Lankan situation is totally different from those countries because there are no leisure spaces which specifically

address the transgender requirements. Moreover, Mechanisms such as transphobia, cisnormativity, and lack of access to gender-affirming care may be barriers to transgender youth leisure participation (Gotfredsen and Linander 2023).

#### 1.2. Research Problem

Transgender leisure is a major problematic area that can be observed among the transgender community in Sri Lanka. According to the previous literature, they chose their leisure modes to fit their mental body rather than their biological body. The literature confirmed that trans men born as females are more interested in engaging in masculine-type leisure activities such as sports, athletics, and martial arts. Meanwhile, feminine-style leisure activities such as music, art, and drama were recognized as modes of leisure for trans women who were born female (Ginige, Malalagama and Wijesinghe 2018). This mismatch between the biological body (sex) and leisure choices made transgender individuals uncomfortable in their leisure time. This is mainly due to the prevalent trans-phobia in Sri Lankan society. Understanding the true nature of leisure for transgender individuals in Sri Lanka and focusing on challenges to leisure has emerged as an urgent need in Sri Lanka in ensuring gender equality. This problem is addressed in this study.

#### 1.3. Research Questions

Based on the problem statement above, the researcher expected to answer two (2) research questions to achieve the ultimate aim of this study

RQ1: What is the meaning of leisure for non-binary transgender individuals in Sri Lanka?

RQ2: What are the challenges faced by the transgender community in Sri Lanka during the leisure time?

#### 1.4. Objectives

In order to answer the stated research problem and research questions, following objectives of the study were set.

O1: To recognize the meaning of leisure for non-binary transgender individuals in Sri Lanka?

O2: To identify the challenges faced by the transgender community in Sri Lanka during the leisure time

#### 2. Literature Review

#### 2.1. Leisure of Transgender Individuals

Complexity of meaning of leisure for transgender individuals compared to cisgender individuals can be cited as the key root cause for emergence of the need to analyze on challenges faced by the transgender community in Sri Lanka during the leisure time.

#### 2.2. General Meaning of leisure

Leisure is commonly accepted as a significant part of life satisfaction (Unger and Kernan 1983). Voss showed the importance of analyzing the definition for leisure because of three key reasons namely; changes in the working nature, increasing income, leisure being a topic of multiple disciplines (Voss 1967). According to the perception of Kenneth Boulding, time is recognized as the "Ultimate Resource". Therefore, all activities including the leisure are assumed to be a fraction of the limited time (Boulding 1966). Fraction of the day not spent on working is cited as leisure in ancient literature. Many economists have implicitly or explicitly identified leisure as time per day minus work (Voss, 1967).

$$L = T - W$$
.....Equation 1

(L = Leisure, T = Time per day, W = Work)

According to these traditional definitions of economists, "non-work time" or "free time" is

cited as the leisure. However, conceptualizing the concept of leisure as non-work time or free time is not correct in all cases. As well as that, Kelly (1982) had rejected the way of defining the leisure as an "activity". Since defining leisure as free time or activity is not appropriate to identify gender differences in meaning of leisure, leisure was conceptualized as an experience in later part of twentieth century (Fontenelle and Zinkhan 1993).

However, requirement of non-inclusion of necessities or essential activities in leisure was recognized in ancient literatures too. Since individuals have to spend some time on commuting to and from his/her job, it should also count under "work", not under leisure. Further, unpaid domestic works like cooking, cleaning etc. and time spending on necessities such as eating and sleeping are also not considered as leisure because those survival ensuring activities are acting as pre-requisites for the leisure. Therefore, time which is not spent on paid work (including commuting time), unpaid works & survival was considered as the "Leisure" (Enke 1968). Recent scholars also had a similar ideology about the leisure. Discretionary time remaining after working, commuting, sleeping and doing necessary household and personal chores which can be used in a chosen way is defined as the leisure recently (Tribe 2020). These findings also prove that the leisure is an opportunity cost in all forms of work from according to the general perspective. Although the literature in relation to cisgender individuals proved consistent with this general meaning, it showed complexity with the leisure of transgender individuals.

Although, leisure is defined as above in general angle, meaning of leisure different from one gender category to another gender category because of differences in their gender roles, behaviors and attitudes. The empirical evidences on the labor -leisure choice have been hampered by the lack of theoretical explanation on gender segregation in the labor-leisure choice model based on this gender difference in meaning of leisure. This gender based difference in meaning of leisure is addressed in the next section.

#### 2.3. Meaning of Leisure for Cisgender Individuals

Meaning and nature of the leisure of cisgender males and cisgender females are clearly

described throughout the literature since the past.

#### Leisure for Cisgender Male

Being a male reduces the responsibility on household activities & child care, so that, it increases the independence of males to enjoy leisure. Males have greater freedom to choose leisure venues, leisure companions and leisure activities than females. Therefore, male's leisure is strongly attached with "freedom" component (Fontenelle and Zinkhan 1993). This idea was supported by previous literatures too. As per the findings of Seppo E. Iso-Ahola, the interactive effects of freedom and work-relationship were real for men (Iso-Ahola 1979). Further, some scholars had showed that males have significantly more leisure time than females on weekends even though there are no considerable gender-based differences in weekends (Shaw 1985). These ancient explanations regarding the leisure for male are quite similar to coverage in modern literatures too. A research conducted on adolescents' participation on leisure activities also found that, men's participation in social leisure is relatively higher than that of female mainly because of greater level of socialization observed among males (Passmore and French 2001). This concludes that there is a high tendency for this behavior to continue from adolescence to adult age. Recreation and traveling & tourism are also recognized as another ways of spending leisure time by the individuals (Tribe 2020). Modern literature too argued that males have comparatively longer leisure especially to spend on outdoors, indoor activities, internet use and other leisure activities (Cha 2018). Further, males have fewer constraints on traveling and tourism too(Khan 2011). Further, males have tended use their leisure time for very few unpaid domestic volunteering activities like gardening (Miranda 2011).

As a whole, we can conclude that men can enjoy their leisure time independently of the needs of others, and that men have a relatively long stay for leisure because they are not overburdened with unpaid housework and social responsibilities. Therefore, it seems nature of cisgender men's work-leisure choice was smarty discussed in previous literature. Although, this aspect of women is different than cisgender men, it was also deeply addressed in the literature.

#### Leisure for Cisgender Female

Since women's non-work time consists of two components, reproductive / social reproductive activities, time available for leisure is substantially limited for women. Therefore, trade-off between labor and leisure is more complex for women than for men (labor - leisure model) (S. Madurawala 2009). Majority of men's work include paid works & majority of woman's work include unpaid works because traditional role of women has assigned big workload of unpaid works on them. Therefore, in most of the cases, women's plots are always found at left-hand side of the triangle shown in Figure 2.1 & men's plots in right-hand side (Gershuny 2003). As per the recent research findings of OECD, time spend on unpaid works is greater for women than men (OECD 2018). This is because; traditional role of women has naturally pushed them to do more unpaid works. This trend has limited the leisure time of working women and discouraged women from entering the workforce.

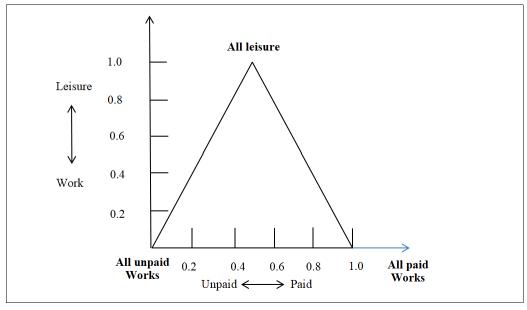


Figure 2.1: The virtuous triangle -three sorts of time use

Source: (Gershuny, 2003)

In most instances, females do not identify a time to be labeled as "leisure" because they are overloaded with household activities, activities related to child care, social responsibilities etc. (Wearing and Wearing 1988). This implies that, there's no clear-cut boundary between

leisure and unpaid works although unpaid works and leisure were identified as two different sorts of time use in general meaning. Men use their leisure basically for personal leisure activities. Research on women and leisure in past decade has highlighted leisure for women and its meaning from cultural, theoretical and systematic perspectives (Henderson and Hickerson 2007).

Henderson (1990) attempted to explain the meaning of "leisure" for women using a different mode with an emphasis on empowering females genetically to spend leisure. As per her findings, women lived in the period of 1980-1989, shared a common world in their inequality regarding opportunities for leisure. They used leisure to find social relationships and also tended spend time at home with unstructured activities. Her integrative reviews at the beginning of 21<sup>st</sup> century found that physical activities and health is also linked to the women's leisure (Henderson and Hickerson 2007). New studies about women's leisure have given more focus on family matters. Accordingly, parenting role of women including child care and responsibilities in broader family unit became not only the components of women's unpaid works , but also the significant components of leisure (Henderson and Gibson, An Integrative Review of Women, Gender, and Leisure: Increasing Complexities 2013). This shows that, it's difficult to separate women's leisure from their family responsibilities in traditional societies. However, the results earlier found by later stage Sri Lankan scholars are indeed supportive to Henderson & Gibsons' conclusion (S. Madurawala 2017).

Further Europe Union (2016) also showed that the borderline between care and leisure is harder to separate for females caring children and the elderly at home than for males. Care includes assistance and supervision provided to meet the day-to-day needs of both children and adults. In addition to that care can be provided to both family and external parties too. It also processes an extra dimension, which includes emotional cost of the caregiver's care and relationship (Sharma, Chakrabarti and Grover 2016). This exhibits that, "care" is a part of women's leisure. All these findings imply the hardness of separating unpaid works and leisure in case of females. Since giving up leisure for work by females can create bigger opportunity cost for female labor, it would argue that high wages are needed to encourage

employment of females.

Accordingly, females especially mothers' role is centralized on unpaid household work which represent a greater percentage of total workload which is must to do. Under this kind of situation, if females enter to the labor force their opportunity cost in terms of leisure will be higher than that of males because females have to give-up substantial time of leisure for unpaid works because unpaid works assigned to females are "must" for them.

In this way, past research works have clarified the meaning of leisure of cisgender women. Furthermore, as described above, the literature clearly identified the nature of cisgender women's work-leisure choices, suggesting that they demand higher wages for even small scarification of leisure.

Although the nature of labor-leisure choice is explained for both cisgender males and females, that aspect of transgender individuals is the part lacking in the literature.

#### 2.4. Meaning of Leisure for Transgender Individuals

There is considerable literature that focuses on the analysis of the "Leisure" of the gender, especially women (Henderson and Gibson 2013). Those analyzes largely rely on the binary concept of gender and ignored the one's gender identity. Simply those literatures had focused not on the social construct "gender identity", but on the biological construct "sex". Although some scholars highlight the fact that leisure can be used to confirm one's gender identity, meaning of leisure for each gender identity was not explained concretely (Oakleaf and Richmond, Dreaming About Access: The Experiences of Transgender Individuals in Public Recreation 2017). Similar idea was forwarded earlier by Lewis and Johnson (2011) too. Accordingly, there is no more literature about transgender individuals, especially within the leisure setting. Therefore, meaning of trans-gender's leisure is still questionable because of the absence of clear-cut definition for the meaning of transgender individuals.

Although, recent scholars pointed the failure of leisure researchers in consideration of diversity in gender identity, previous literatures exhibit that, leisure experience of

transgender individuals is limited by the constraints available for their leisure. Society has adapted to the general assumption that gender is binary in nature and we are all male or female (Oakleaf and Richmond, Dreaming About Access: The Experiences of Transgender Individuals in Public Recreation 2017). This general assumption has already made the meaning of leisure of transgender individuals more complicated. Although, meaning of transgender's leisure was not concretely addressed, oppressions faced by transgender individuals during their leisure experience because of the abnormality of their gender identity in traditional minded society were elaborated in the literature. For example, transgender individuals are identified as a group who are more likely to be negatively treated when they spend leisure time in sports or any other physical activity. Even leisure service providers are also limiting sports only to one gender in western binary (Elling-Machartzki 2017). Compared to cisgender groups, transgender groups are less likely to engage in physical activities at their leisure time (VanKim, et al. 2014). Ancient scholars identified this negative social evaluation as a force that push transgender groups away from the leisure experiences (Fontenelle and Zinkhan 1993).

Accordingly, "Leisure" is a concept which is complex for transgender individuals with compared to cisgender individuals. This gender-based complexity in the meaning of leisure is not broadly addressed in the previous literature. This research gap will be filled by this study through an exploration of changes faced by transgender community during their leisure.

#### 3. Methodology

#### 3.1 Research Paradigm

Research have to be functioned based on a research paradigm or research philosophy, and it is defined as "The basic belief system or worldview that influences the investigator on how to conduct a research" (Guba and Lincoln, Competing paradigms in qualitative research 1994). Creswell identified the four worldviews that inform qualitative research and how these worldviews shape research practice (J. W. Creswell 2007). Those four major research paradigms or worldviews are; post-positivism, constructivism, advocacy/participatory,

and pragmatism. Out of these paradigms, the researcher has adopted "advocacy/participatory" research paradigm as the base. Advocacy/Participatory can be identified as an alternative word view for above mentioned post-positivism and constructivism. On one hand postpostivism impose theories and structural laws which are not fitted with marginalized, vulnerable groups and on the other hand, constructivism couldn't go far to advocate actions to assist such groups. According to Creswell (2007), this research paradigm is appropriate to study marginalized groups who are facing issues such as suppression, domination, alienation, oppression and hegemony. Since this study focused on transgender community, one of most marginalized group in Sri Lanka in terms of choices of leisure, the current study adopted the "advocacy/participatory" research paradigm. Moreover, the researchers provide a voice for transgender participants to get-rid from leisure-time issues. Further, selection of "advocacy/participatory" research paradigm for the current study is rationalized by the presence of dominant features of participatory practices in the study. According to Kemmis and Wilkinson (1998), participatory action should be recursive or focused on bringing change in practices. The current study also aims to create a political dialogue and discussion on challenges in leisure related to transgender groups to empower the transgender community in Sri Lanka and create change (Atweh and Kemmis 1998).

Participatory action research (PAR) adheres to the ontology that humans are dynamic agents capable of reflexivity and self-change (Kindon, Pain and Kesby 2007). Knowledge is embedded in social relations and symbolizes an epistemology of this research paradigm that believes it is most powerful when it is collaboratively produced in action(Hawkins 2008). The qualitative research methodology in which researchers and participants collaborate to understand social problems and act to create social change is identified as the methodology of participatory research paradigm (Bergold and Thomas 2012).

#### 3.2 Research Approach

Although this study is not a purely ethnographic research; it adopted features of the ethnography as the research approach of this qualitative study. Ethnography is a qualitative design that describes and interprets the shared and learned patterns of values, behaviors,

beliefs, and language of a culture-sharing group (Sanday 1979). The culture-sharing group focused in the present study is transgender individuals in early adulthood, whose values, behaviors, and beliefs differ from those of cisgender adults. As a process, ethnography involves extended group observation, often through participant observation, in which the researcher is immersed in the everyday lives of individuals. Data collection of these researches can be conducted through observing and interviewing the group participants which has employed in current study too (Creswell 2016). Out of multiple forms of the ethnography, critical ethnography is the form adopted by this study because of its relevancy to the study. Critical ethnography is an ethnographic research form in which researchers advocate for the emancipation of marginalized groups in the society (J. Thomas 1993). This research approach consistent with the advocacy or participatory research paradigm as the paradigm too set the base to addressthe issues of marginalized groups.

In the literature review, the research approach appeared to be a design previously used in transgender studies (Johnson 2017). It asserts the appropriateness of using the critical ethnographic approach for the present study. Although there is a dearth of literature on the transgender community in Sri Lanka due to being a non-mainstream group, the existing literature has proven the Sri Lankan transgender community to be a much marginalized group (Institute for Participatory Interaction in Development (IPID), Sri Lanka 2016). As the current study focuses on the leisure time challenges of marginalized group, the transgender community in Sri Lanka, features of the critical ethnographic research approach was identified as the most appropriate approach for this study (Creswell 2016). After identifying and locating the transgender individuals in early adulthood (age 20-40 years) as theculturesharing group for study, researcher spends time observing and interviewing this group. As it was essential to find a "gatekeeper" or "key informant" who would facilitate the access to this somewhat hidden group, the researcher contacted the "Prana Transgender Collective" (Appendix 2) and the National Transgender Network (NTN) to reach out to the transgender community in Sri Lanka. As all other ethnographers, researcher of the current study too began the study by examining participants interacting in typical settings and trying to identify pervasive patterns such as life cycles, events, life experiences, feelings etc.(Aktinson and Hammersley 1998). In order to incorporate that ethnographic research characteristics, in addition to conducting interviews with participants, the researchers became part of the transgender community's work of the participants by participating for their events at workplaces such as NGOs, Beauty Salons, gender-equity awareness institutions and leisure events of transgender individuals such as drama festivals, cricket tournaments, get-together parties, birthday parties, CSR projects likebeach cleanups etc. (*Appendix 3 to 8*). Ethical Approval for this research was requested and taken from Ethic Review Committee for Research Humanities and Social Sciences at University of Sri Jayewardenepura, Sri Lanka (*Appendix 9*).

#### 3.3 Research Design & Data Analysis

This is a qualitative study which use snowball sampling technique to select a working-age transgender sample of 25 participants. In-Depth Interview method was used as the dominant data collection method along with observations, field notes, web/digital contents and photo/video elicitation. Average total time duration consumed per interview is 90 minutes. The interviews are consisted with three phases. First 10-15 minutes were used to create close and harmonious relationship with the participants to understand each other. Approximately 1 hour was consumed to drive targeted discussion and last 10-15 minutes were spent on postinterview conversation. However, the data collection took about three (6) months from January to July in 2022. The entire interviews were recorded (audio-recording) with the permission of participants. In this paper, data gathered were qualitative in nature and were therefore subject to thematic analysis. Thematic Analysis can cover the board aspects of the full data set, and then pick a particularly interesting part of those results to investigate in more depth with narratives of participants. This research will use widely cited theoretically flexible approach to thematic analysis (TA) method called reflexive thematic analysis approach which was introduced by Virginia Braun and Victoria Clarke(Braun and Clarke 2020). There are six phases in the reflexive thematic analysis. According to Braun and Clarke (2006), theoretical thematic analysis and inductive thematic analysis are the two ways available to identify potential themes.

This study has adopted the inductive thematic analysis to identify theme because it's the way which is driven by data instead of theories (Elo and Kyngäs 2008). Semantic or explicit level and latent or interpretative level are the two optional levels of identifying themes. With the semantic approach, analyst is not seeing anything beyond what participants said. But latent approach guide analyst to go beyond the semantic content (Braun and Clarke 2020). This involves in interpretative work when developing themes. Therefore, this study uses latent level as the level of identifying themes. Data analysis and it was facilitated by the NVivo analytical tool .The phases of reflexive thematic analysis introduced by Braun & Clarke (2006) were modified in 2020 and this study employed modified technique. Table 1 illustrates those phases and description of the process.

Table 1: Phases of Thematic Analysis (TA) and description of the process

Phase		Description of the process
1.	Data familiarization and	In this phase, researchers have to familiarize
	writing familiarization notes	own self the data through data immersion and
		active reading. And, then initial list of ideas
		should be generated about what is in the dataset
		and what parts are interesting about them.
		Further, transcription of verbal data (verbatim
		transcription) is necessary to be prepared if
		researcher's data collection method is an
		interview or similar verbal mode.
2.	Systematic Data Coding	Code is a brief phrase. This phase involves in the
		coding process which is used to recognize parts
		from the data set that are interesting to analyst
		and related to answer research question.
		This step should ensure that all relevant actual
		data extracts are coded and then merged together
		within each code. Initial coding needed to be

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	done with use of data sets and data items.
	Further, research should decide coding strategy
	too.
3. Generating initial Themes	Classification of the various codes into potential
from coded collated data	themes and merging of all relevant coded data
nom coded condica data	within the identified themes are done under this
	phase. Sorting of codes for themes and
	development of themes are happened under this
	stage. At this phase, visualization of themes is
	required be done.
4. Developing & Reviewing	In this phase, researchers have to review themes
themes	in two levels. Under level one, all the collated
	extracts for each theme are needed to be read by
	the researcher in order to identify whether
	coherent pattern is appearing in coded data
	extracts. Through it, researcher can build
	thematic map. If coherent pattern is there, then
	researcher could move to the level two in which
	validity of individual themes in relation to the
	data set is reviewed.
5. Refining, Defining and	Phase of 'defining and refining', involves in
naming themes	recognizing the 'essence' of each theme and
	determining the aspect of the data captured by
	each theme. An informative name for each
	theme is also determined under this phase.
6. Writing the report	All the themes identified in early phases are
	presented in written form together with the data
	extracts and analytic narrative under this step.

Contextualizing of the qualitative analysis in			
relation to prevailing literatures is also done			
under this final step. Visualization and audit trail			
parts are also done under this stage.			

Source: (Braun and Clarke 2020)

#### 4. Results and Findings

This section explains the main findings of this qualitative study which addresses the following research questions:

RQ1: What is the meaning of leisure for non-binary transgender individuals in Sri Lanka?

RQ2: What are the challenges faced by the transgender community in Sri Lanka during the leisure time?

The results of the thematic analysis related to the "Meaning of Leisure and Nature of the Leisure of Transgender Individual" are presented in detail under this section. Extract from the interviews conducted with participants, observations and field notes made by the researcher provide supporting evidence of the themes emerging from the data. According to the participants, meaning of leisure for transgender individuals is different from that of gender binary category. Further, as per the study results, it seems that leisure of the transgender individuals are narrowed compared to that of cisgender community because of barriers to leisure of transgender community in Sri Lanka. Accordingly, to answer the first research question (RQ1), researcher has derived one major theme named "Trans-gender's Leisure Meaning: The Freedom to be "Own-self". At the end of each theme, this section discusses the findings of the current research with existing knowledge. Major Theme and sub themes are presented as follows.<sup>4</sup>

<sup>4</sup>When presenting extractions under each theme, fake names are given to participants by the author to protect their personal identity.

#### 4.1 Transgender's Leisure Meaning: The Freedom to be "Own-self"

Transgender participants in the study understood leisure as thefreedom to be "Own-self". On the other hand, their leisure is recognized as the opportunity to live freely while being "who they are" in front of the society. They idea of "freedom" included couple of major dimensions as per the participants. Those dimensions are presented as subthemes; (1) Liberty and (2) Equality. This finding was followed by progressive thinker and activist Billy Bragg who pointed out that freedom requires three dimensions namely "Liberty", "Equality", and "Accountability" in order to create a space where everyone can exercise leisure (Bragg 2019). In this study, first two elements of those are recognized as the two key dimensions of the freedom.

#### 4.2 Liberty for leisure

According to G.D.H. Cole, "Liberty" is the individual's freedom to express his or her identity or personality without external interference (Cole 1920). That means there is no physical and mental freedom from any act of artificially concealing someone's identity, so transgender participants in this study recognize the "freedom to work on their true gender identity" as their leisure. For example, Rohani (a 40-year-old trans woman), who cut her long hair to achieve a masculine look at her family's request, shared how she loses the freedom to express herself as a trans woman within family boundaries. The change in appearance was clearly observed by the researcher during the interview, as the researcher met her as an all-lady at a theater festival in the transgender community.<sup>5</sup>

I lost everything. I lost my appearance and now I am having this appearance (masculine look). As you saw earlier last meet-up, I had a long hair but now everything has changed because of my parent's request. Now I am once again at the same state when I was 19 and 20 years old but the mentality hasn't changed as I'm internally a Trans lady. I'm shy to go

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<sup>&</sup>lt;sup>5</sup> Research has visited this theater festival as a prior interview task to build initial personal connection with the participants

out and be with individuals because they ask that you change your appearance from time to time. So, tell me, how can expect leisure for me with no way to live as I wish.

One of the other participants, Deshan (a 31-year-old trans man) who currently works at a LGBT led international organization in Geneva, Switzerland, perceives even his current job as a leisure because of the personalliberty available to come out as a transgender man. He said:

I think working here is completely leisure for me. That's the situation... Working in an international organization is a different story. I feel even job as leisure because of couple of reasons. Major one is, thanks to LGBTQ friendly working environment, we can live as who we are. But story in Sri Lanka is different. For an example, job that I did at \*\*\* finance<sup>6</sup> was a hectic job. I was responsible to look after the recruitment side. To be honest, it was a headache for me at that time because everybody including co-workers and new job candidates started judging me because of my feminine mixed masculine appearance. I didn't see any leisure within the job in my country (Deshan, Female to Male Transgender Person).

Accordingly, liberty to be expressive with transgender identity can be recognized as the first dimension of "Freedom to be Own-self" which they consider leisure.

#### 4.3 Equality for leisure

Equality means ensuring that every person has an equal opportunity to make the most of their lives (Equality and Human Rights Comission, UK 2018). According to the results, transgender individuals are more likely to be discriminated during leisure time. Under this kind of circumstance, they argued that they should too have the same space to enjoy leisure

<sup>&</sup>lt;sup>6</sup> This is a name of a leading finance company in Sri Lanka

time as cisgender individuals. Therefore equality is identified as a dimension transgender freedom. For example, Savindya (a 24-year-old trans lady) has also manifested leisure as freedom to live without getting discriminated and marginalized in the society. She explained the reason for this:

To be honest, in my side, leisure means having a freedom to work and go back home without being discriminated. I can't walk to my home, I have to take a private cab to go there because my mother doesn't like when others discriminate me due to my gender identity. Simply, leisure is having equal treatments for all (Savindya, Male to Female Transgender Person).

Similarly Padmawathi (a 33-year-old trans lady) who were there at India for about 7 years expressed leisure as living with friends who accept her gender nature. Further she reveals that it's difficult to find leisure within the Sri Lankan context in many instances because society is not yet ready to accept non-binary community as "they are". Indirectly, she implied that leisure is a situation in which transgender individuals experience the same social acceptance as cisgender individuals. Padamawathi said:

I was in India during that period and there, individuals are very sweet noh. Bunch of friends those who were in my Department of Dancing didn't care whether I was a man or a woman. ....... (Thinking) my transition was very casual. Still in dancing boy's WhatsApp group<sup>7</sup>, there are no any stigma discriminations. They joke by saying "you are the only girl in our group" (Both laugh). There was no any discrimination for me, they took it as positive and I showed them it as something positive. I feel like the time I spend openly as a trans person with that group of individuals is the leisure for me (Padmawathi, Male to Female Transgender Person).

In summary, Equality could be recognized as the second dimension of the trans-gender's freedom to be "Own-self" what they understood as the leisure.

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<sup>&</sup>lt;sup>7</sup> A WhatsApp group works like a chat room. Group participants can chat with each other and all messages sent to the group can be seen by everyone else in the group.

Analyzing the responses of the majority of the participants in the entire study, it is evident that they consider their leisure as the time in which they could spend with liberty and equality.

This finding is supported by the gender freedom model constructed by McDaniel and Meng (2021). It spotlighted that, the main focus of transgender individuals is on minimizing risk throughout their lives because of the high risk they face due to the non-acceptance of their gender in many segments of the society. This particular article presents a therapeutic framework that rests on the three pillars of play (having a playful mind), pleasure (justice and pleasure equity) and possibility (imagining positive futures)as focal points of the freedom of transgender individuals. McDaniel and Meng further emphasized that coming out as transgender is essential to enhancing the three pillars of freedom, play, pleasure, and ability (McDaniel and Meng 2021). Collectively, "the freedom to spend time with one's own genderidentity" can be understood as the meaning of leisure for the transgender community.

In order to answer the second research question (RQ2), researcher has derived one major theme named Restricted Leisure. At the end of each theme, this chapter discusses the findings of the current research with existing knowledge. Major Theme and sub themes are presented as follows.<sup>8</sup>

## 4.4 Restricted Leisure: Challenges to leisure of transgender community in Sri Lanka

This theme identified the nature of the transgender leisure as a restricted one which is obstructed by multiple barriers. Findings of this section of the qualitative study are presented under four sub themes which are explored as the leisure stay challenges faced by non-binary transgender individuals in Sri Lanka.

#### 4.4.1 Financial Difficulties

<sup>&</sup>lt;sup>8</sup>When presenting extractions under each theme, fake names are given to participants by the author to protect their personal identity.

Money is identified as a crucial factor that determines the productive spending of leisure. Lacking of money in hand discourages the spending on at recreation spaces. Most of the participants expressed traveling, watching movies, hanging out with friends as their preferred modes of leisure. However, without money, no one would able to spend time in those leisure activities with greater utility. This aspect was focused in this research in the perspective transgender individuals. According to the findings, getting rich is appeared as a difficult goal for Sri Lanka's transgender community, so that, financial difficulties act as a key barrier for leisure stays of them. For example, Janaki (a 35-year-old trans lady) said:

It is very difficult to earn as a Trans and become rich. If a Trans has become rich, he is a hairdresser or designer or a beautician. What I think is, to have leisure; there should be a handsome wage (Janaki, Male to Female Transgender Person)

The study further emphasized how transgender individuals choose hidden economic activities like sex works to mitigate the financial difficulties due to less availability of economic opportunities to earn. However, such works itself obstruct the productive stay of leisure because it limits the time availability for leisure stay. Kaushi (a 29-year-old trans lady) expressed the experiences of her transgender female friends. She commented:

We, as transgender individuals, are also enjoying leisure as others. But most of my transgender friends are having restriction on it because of financial difficulties. So, some engage in sex works because they can easily earn a lot of money to enjoy the leisure time. But they do not get a chance to spend money for leisure because they spent morning time for sleeping and night for that job. That's the common background (Kaushi, Male to Female Transgender Person).

In participatory observations too, financial difficulty was recognized by the research as a barrier for leisure when visiting Rohani's (40-year trans lady) house. The house was a small house with only bare brick walls, at least with no minimal plastering. The interview with Rohani was also conducted sitting on her sleeping bed in the small space of her room.

According to the researcher's interpretation, Rohani is failure story because these observations revealed that even at the age of forty she had failed to earn enough to make her material life successful. At the time of interview, she was suffering from unemployment. Therefore, her story implied that the reason for this fate she has faced is that she is a transgender who is considered unacceptable by the society. After falling into extreme poverty because of the gender identity, she failed to at least to think about leisure or to spend it meaningfully because of the financial problem created by socially unacceptable gender identity.

Transgender individuals overall appear to experience greater financial challenges than their cisgender individuals. Previous scholars highlighted differences between cisgender and transgender groups, including measures of financial stress, financial self-efficacy, and financial knowledge (Ohio State University, USA 2017). The findings of the current study corroborate this notion by revealing that, there is financial deprivation or income poverty as one of salient features available among transgender community in Sri Lanka due to barriers available in labor market for trans-gender's employment. Ultimately, this financial difficulty is found as a primary factor limiting their discretionary leisure.

#### 4.4.2 Limited Social Networks

Social networking is recognized as a part of leisure, or should be considered as fluid leisure as its boundaries are fluid. Accordingly, having a large scope of social networks is an essential factor to have broad experiences in leisure times. However, this study found that the majority of transgender participants narrowed their leisure because they often limited their social network scope to only transgender friends. Nuwan (a 24-year-old trans man), expressed how transgender nature pushes them to be introverted personality who has tended to spend his leisure only with his close circle of transgender friends. This limits transgender individuals's ability to form wider social connections during leisure time and may feel isolated if they do not have that close circle to enjoy leisure time with. Nuwan said:

Every weekend I travel to Kandy with my trans friends through a car of one. I have seen so many beautiful places that others haven't seen there. I

like that environment. However, I feel that I've been socially limited because I'm a transgender person, even when I spend leisure I didn't talk with strangers, just comfortable with a close circle. That circle is mostly filled with my trans friends because they are the set of the individuals with whom we can leisurely be expressive (Nuwan, Female to Male Transgender Person).

Few participants showed a big social isolation during their leisure due to continuous marginalization happened in the society. One of the participants, Rohani (a 40-year-old trans lady), shared that her leisure is confined to a solitary bed and the only one left at least to chat with during her leisure time through social media is identified as her loving partner. She commented:

Yes exactly I spend my leisure time on a bed. I'm staying at least here because of the romantic life. Only my loving partner is there for me at least to chat via messenger app<sup>9</sup>. Also I do photo shoots whenever I feel like changing the profile pictures on my social media platforms. That is the only thing I do for the sake of my mental peace. I am fed up of everything else (Rohani, Male to Female Transgender Person).

Although there is no reason not to consider social networking as leisure, there was a significant discrepancy between those who considered social media a leisure activity and those who did not. Therefore, Rohani's leisure could be identified as a liquid leisure form that could change frequently. These findings reveal that limited social network is another constraint that limits the ability to have broader experiences during leisure time.

This finding was further observed when the researcher attended a beach party of the youth transgender community (*Appendix 6*). Here, the researcher observed that transgender men were sitting together in one round table and transgender women were sitting together at another area, sharing the joy of the party only with individuals of the same gender identity as

<sup>&</sup>lt;sup>9</sup> Facebook Messenger is a free mobile messaging app used for instant messaging, sharing photos, videos, audio recordings and group chats.

themselves. From this, the researcher understood that not only do transgender individuals prefer to be separated from cisgender individuals and isolated, but also within the transgender society, their social network at leisure is limited to only the closest ones.

This finding is supported in previous scholarly works which state that lack of a sense of belonging, inability to connect with others, and neglect or deterioration of social relationships as factors which limits free engagements of transgender individuals in leisure time (Garcia, et al. 2021).

#### 4.4.3 Gender Discrimination and Harassments

This study identifies that, gender based discriminations and harassments happening in the society as another primary factor which obstruct freedom in leisure time of transgender individuals. Accordingly, the discrimination and harassment faced by transgender individuals can greatly discourage their leisure engagements. One of the participants, Neela, (a 33-year-old trans lady), who is working as an employee at a garment factory shared one of her experiences in which she was largely discriminated at a staff trip.

On a certain holiday, we (staff members) went on a trip and we decided to stay at a previously booked hotel. We got shared rooms and our boss said males and females to share separate rooms. Since I'm a born male, I went to male's room. But, my co-workers in that room said that, they are not ready to sleep with "ponnaya<sup>10</sup>". They asked me to go to the room of ladies. I didn't have any other option. Since I wanted to sleep somewhere, I tried that option too. When I was requesting to enter the lady's room, they directly complained to the hotel management and security guard. Finally, I got unprecedented blame from the security guard. At the end, I thought to sleep on the floor at the outside front verandah (Neela, Male to Female Transgender Person).

Similarly, Rohani (a 40-year-old trans lady) said:

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<sup>&</sup>lt;sup>10</sup>Ponnaya is term in Sri Lankan vocabulary which is used to call impotent, effeminate, intersexual, genderless, and gay people

On Sundays I go to church and usually on these days I face this kind of unpleasant incident. I ordered a \*\*\*<sup>11</sup> bike driver to go back to home from the church. A bike rider arrived and to offer me a lift he asked something which worries me and tried to touch me forcefully. That is something general. Just imagine is a sexual harassment happened in a leisure venue to a cisgender girl, others come and raise voice against it, but if it happened to a Trans, the situation is completely different. No one will be supportive (Rohani, Male to Female Transgender Person).

According to Rohani, it seems challenging for transgender individuals to go on religious pilgrimage during their leisure time due to the society's perception of identifying transgender individuals as sexual objects. Such unpleasant experiences limit the access of transgender individuals to public places to spend their leisure time.

Another participant, Padmawathi (a 33-year-old trans lady), commented:

No...My family was not a good team to enjoy leisure together. They always discriminated me. One day one of my cousin sisters said me, Ponnaya. I asked her "what is the difference between your femininity and mine to call me like that". I asked it and she didn't answer anything. Just imagine if family member says that, being with them will a bitter experience, Noh. So, most of the times, I deliberately skipped family events and trips (Padmawathi, Male to Female Transgender Person).

Padmavathi's sharing reveals the common tragedy that most transgender individuals face due to discrimination from their families. Even verbal abuse is a type of harassment. Refusal to leisure spending with family members was the ultimate decision of Padmavathi. If the family becomes an unpleasant environment for someone to enjoy leisure time, they tend to isolate themselves during leisure time as observed in this study.

<sup>&</sup>lt;sup>11</sup> This is a technology platform that connects drivers and riders where clients can order motor-bikes, cars, vans or any other required vehicle for their transport purposes.

Accordingly, gender-based discriminations and harassments make leisure as only a dream for them in trans-exclusive society.

#### 4.4.4 Social Phobia: Fear of being visible to public

According to the National Health Service (NHS) in United Kingdom, social phobia or social anxiety disorder defined as a long-term and overwhelming fear of social situations. It is a common problem that usually starts in adolescence. It can be very distressing and can have a huge impact on your life. Some individuals get better once they reach to adulthood. In contrast, findings of this study recognized this situation different for transgender individuals compared to cisgender community. Social phobia of trans individuals is identified as a disorder which could continue from teenage to adulthood because of non-stop marginalization available in Sri Lankan society since the school age against non-binary community. This social phobia pushes transgender individuals to being less visible to public. Some participants indicated a tendency not to disclose their previous gender identity after gender transition through social media platforms due to fear of discrimination. Dhanuka (a 28-year-old trans man) shared similar experiences. He said:

What the Trans majority does is they delete their old social media accounts and make new ones... I did the same...Even though I haven't expressed it verbally, my close ones know that I am a Trans man...But I don't want to reveal it to the society. Now if anyone searches for me suddenly my Instagram<sup>12</sup> or Facebook<sup>13</sup>...mostly Instagram...they couldn't get to see the gender change that I have made. The way I cut my hair is changed and I looked different from my previous self. Earlier, I was skinny, now I have grown with muscles. I haven't shared my personal journeys of previous gender identity in social media posts ...Hence, through the social media, no one identify that I am a trans man...I am presented as a new person in the society because of fear of being

<sup>13</sup> Facebook is an online social media and social networking service owned by American company Meta Platforms.

 $<sup>^{12}</sup>$  Instagram is a photo and video sharing social networking service owned by American company Meta Platforms.

discriminated in public places...If someone questions about the previous life, I could feel uncomfortable in front of them and it would be hard for me to enjoy leisure in public venues...However, I had to intentionally hide my true gender identity. It still weighs heavily on me (Dhanuka, Female to Male Transgender Person).

Such behaviors, which hide the reality of identity, limit the physical and psychological openness of transgender individuals in their leisure time. That's how leisure of transgender individuals is narrowed and limited compared to cisgender individuals.

Furthermore, social phobias seem to push transgender individuals to choose less crowded places or to seek isolation as alternatives for leisure stay. For an example, Chanu (a 26-year-old trans lady) commented:

If I get leisure I hang out with my friends or else I spend time alone. I go out for a vacation to hotels because only a little crowd is there in a hotel. I don't like to go for crowded public spaces (Chanu, Male to Female Transgender Person).

Another participant, Raj (a 22-year-old trans man) who loves traveling at leisure time expressed how it was challenging for him because of barriers available for public spaces. According to his words, he missed opportunities for his favorite rides due to social phobia of being visible on public transport. Raj said:

Before the Transition process, I had to face some in public transports. So, traveling was not a possible mode for me to enjoy leisure although I love traveling. One day, I remember, inside the bus, the woman who was sitting on the seat next to the arsenate where I was sitting, looked at me, got up angrily with a look of disgust and went to the back seat. So, being visible in public transport modes is really a disgusting thing for me. These things

made me uncomfortable at leisure time<sup>14</sup>(Raj,Female to Male Transgender Person).

Smooth observations made by the researcher confirm this finding. Throughout the whole expression of Raj, his eye contact was not directed to the interviewer. According to the psychology, it could be identified as one of the symptoms of social anxiety disorder or social phobia. As per the observations, transgender individuals suffering with social phobia seem to find it difficult to make direct eye contact with strangers. This discourages them to enjoy leisure with broader social scope.

Usually individuals use their non-working leisure time to get support services like banking, insurance, communication etc. But being a transgender appears to be a barrier that limits access to public spaces such as banks, insurance offices and communication centers. This fact also expands the social phobia to reach such public places that provide support services to transgender individuals in their spare time. For example Shehan (a 22-year-old transman), said:

But there are some instances that our individuals are not accepted. If we go to a public place like bank or an insurance office, until we are not recognized as Trans, we can work freely without being rejected. But there is a doubt as I'm a Trans. Just think, when friends are talking, they just ask about the school... then how should I answer my real school<sup>15</sup>? (Shehan, Female to Male Transgender Person).

In summary, fear of transgender individuals to be visible to public which is also termed as social phobia seems as a growing issue in the society which restricts freedom of transgender to spend their leisure as they wish. As per the findings, they always feel self-conscious or afraid that individuals will judge them negatively in public spaces. As a result of social phobia, it seems that, transgender participants have tended to avoid places where there are

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<sup>&</sup>lt;sup>14</sup> Throughout the whole expression Raj's eye contact was not directed to the interviewer.

<sup>&</sup>lt;sup>15</sup> Real school is an uni-sex school (girls only) to which Shehan attended at his childhood

more cisgender individuals. Therefore, it proves that, leisure of transgender individuals is relatively narrow compared to cisgender individuals.

However, the issue of public visibility was previously recognized a serious issue exists among transgender individuals (Michelson and Harrison 2020), but it was not discussed much in literature in the dimension of leisure. Hence, this finding fills a gap in current knowledge about "how social phobia limits transgender leisure by limiting presence in publicly open spaces such as social media platforms, public entertainment spaces, and public support service centers etc."

#### 5. Conclusion

Transgender individuals have reported the utmost difficulty which they have undergone in securing and maintaining leisure because of their gender identity. Against this background, transgender; vulnerable communities in Sri Lanka do not share the same economic opportunities in the leisure spaces as cisgender individuals as a result of the trans-phobia. This study aimed at identifying the meaning of leisure for transgender individuals and examining challenges faced by transgender community in Sri Lanka during their leisure. This qualitative study has used a snowball sampling technique to select a transgender sample of 25 participants who belongs to early adulthood (20-40 Years of age). The in-depth interview method was used as the data collection method along with participatory observations and field notes. The reflexive thematic analysis (RTA) approach was used for the data analysis and it was facilitated by the NVivo (Nvivo 12 version) analytical tool. Entire research is driven by the participatory/advocacy research paradigm which was widely cited as the ideal research philosophy to employ in order to raise a voice for marginalized groups. Although, this is not a pure ethnographic research, it adopted the most features of ethnography because that research approach could complement the participatory research paradigm. The researcher, who identified liberty and equality as the two main dimensions of leisure for transgender individuals, presented the nature of their leisure as a "restricted leisure", emphasizing financial difficulties, limited social network, gender discriminations and harassments, social phobia as the key barriers to their leisure. As found by the researcher, transgender individual's work-leisure choices are considered complex because the barriers created against their gender identity to work and leisure in Sri Lanka greatly influence that choice. Leisure service providers often offer programs exclusively for men or boys, or for women or girls. Those agencies should think carefully about adopting to gender-segregated programs within the country, Sri Lanka. They have ignored the "third gender" in Sri Lankan context. Establishment of transgender-specific bars, community centers, hotels, and cruises provide recreational spaces for transgender individuals and their families can be recommended as strategy executed by western nations to ensure transgender visibility and inclusion in leisure space (Oakleaf, 2018). Sri Lanka can also test the possibility of adopting such a strategy. Usage of trans-inclusive signage, creation of inclusive public spaces such as gender-neutral toilets, mandating human resource training to ensure that staff in leisure service agencies do not discriminate transgender individuals), Collecting feedback from clients of leisure spaces including transgender individuals in a manner that transgender community can influence facilities, policy, and programs of leisure service providing agencies (Litwiller, Johnson, & Oakleaf, 2020) can be cited as few strategies could be followed to ensure transgender visibility and inclusion in leisure space. This policy executing might be supportive to reduce the leisure barriers such as limited social network, social phobia, gender discrimination and harassments.

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## **APPENDICES**

## Appendix 1

S. No.	Pseudonym	Age (Years)	Transgender Identity	Education (Highest Academic Qualification)	Current Occupation	Previous Occupation/s
1	Prasad	32	Female to Male (FtM)	Senior Secondary Education	NGO worker	Automobile garage worker
2	Kaushi	29	Male to Female (MtF)	Tertiary Education <sup>16</sup>	NGO worker	TV Presenter, Journalist
3	Chanu	26	Male to Female (MtF)	Senior Secondary Education <sup>17</sup>	Own-account salon worker	Garment factory worker, Hair dresser in other's salons
4	Nuwan	24	Female to Male (FtM)	Collegiate <sup>18</sup>	NGO worker	Cashier at a Super Centre, Juice Bar Keeper
5	Nirodha	23	Female to Male (FtM)	Collegiate	Unemployed	None
6	Hemal	27	Female to Male (FtM)	Tertiary Education	Officer at a meat shop	None
7	Padmawathi	33	Male to Female (MtF)	Tertiary Education	NGO worker	Unemployed
8	Danu	25	Male to Female (MtF)	Collegiate	NGO worker	Financial Institute worker
9	Radini	27	Male to Female (MtF)	Collegiate	NGO worker	Assistant at a Pharmacy
10	Buwani	25	Male to Female (MtF)	Junior Secondary Education	Sex Worker	Professional Dancer
11	Aksha	37	Male to Female (MtF)	Collegiate	NGO worker	Computer shop keeper, Hardware worker, Hotel Manager (for short- term)

12	Dhanuka	28	Female to Male (FtM)	Collegiate	Social activist, Worker in tourism industry	Hotel Worker (Foods & Beverage Department)
13	Sanath	33	Female to Male (FtM)	Senior Secondary Education	Insurance company officer	Self-employed business rep
14	Nilantha	27	Female to Male (FtM)	Tertiary Education	Unemployed	Intern at buying & selling company
15	Shehan	22	Female to Male (FtM)	Junior Secondary Education	Own-account worker (Electronic Equipment Repairing Works)	Super market assistant
16	Rohani	40	Male to Female (MtF)	Junior Secondary Education	Unemployed	Fruit Juice chef, Airline Catering Chef, Hotel chef, Sex worker, Office Cleaner
17	Asini	32	Male to Female (MtF)	Junior Secondary Education	Unemployed	Vegetable seller, SPA worker,
18	Ayoma	34	Male to Female (MtF)	Junior Secondary Education	Sex Worker	Housemaid worker, Tailor
19	Neela	33	Male to Female (MtF)	Junior Secondary Education	Garment factory worker	Self-employed clothes seller, Patient care giver
20	Savindya	24	Male to Female (MtF)	Collegiate	Beautician	Pre-school teacher
21	Kalka	29	Female to Male (FtM)	Collegiate	Army Driver	Tuition Lecturer, Cab Driver
22	Deshan	31	Female to Male (FtM)	Collegiate	Officer at LGBT led international organization	Officer at a finance company

23	Raj	Female to Male (FtM)	Senior Secondary Education	NGO worker	Marketing employee at an online sales company
24	Janaki	Male to Female (MtF)	Collegiate	Own-account worker (Tailor)	Hotel Chef, Garment factory worker
25	Ramal	Female to Male (FtM)	Senior Secondary Education	School Rugger Coacher	Lady Gym Trainer

### Appendix 2



පුංණ සංකුාන්ති සමාජභාවී පුද්ගලයන්ගේ එකකුව. නො. 155, නවගමුව, දකුණු රනාල. 2022.01.17

W.M.P.M. ව්ජයවර්ධන, වනපාර ආර්ථික විදන අධනයනාංශය, කළමනාකරණ අධනයන හා වාණීජ විදන පීඨය, ශූී ජයවර්ධනපුර විශ්වවිදනලය.

මහත්මයාණෙනි,

වතාපාර ආර්ථික විදහාව පිළිබඳ දර්ශනපති උපාධියෑ සම්මුඛ පරීකෂණ සඳහා අවසරය ලබාදීම.

ශ්‍රී ජයවර්ධනපුර විශ්වවිදාහලයේ ඔබ විසින් හදාරන වනපාර ආර්ථික විදහව පිළිබඳ දර්ශනපති උපාධියේ පර්යේෂණ කටයුතු සඳහා අප සංවිධානයේ සහය ලබාගැනීම සම්බන්ධයෙන් ඔබ කළ ඉල්ලීම අප අනුමත කළ බව සතුටින් දනුම් දෙමු.

ඒ අනුව " පුාණ සංකාන්ති සමාජභාවී පුද්ගලයන්ගේ එකතුව" සංවිධානය තුළ සේවය කරන හෝ සේවය නොකළ ද සංවිධාන ජාලය තුළට අයත් සංකාන් ලිංගික / සංකාන්ති සමාජභාවී පුරුෂයන් අදාළ පර්යේෂණයේ දත්ත රැස්කිරීම සඳහා සම්මුඛ පරීකෘණවලට සම්බන්ධ කර ගැනීම පිළිබඳ අප ආයතනයේ විරුද්ධත්වයක් නොමැති බවත්, ඊට අවශා සම්බන්ධතා ජාලය නිර්මාණය කිරීමට සහය දෙන බවත් මින් දන්වා සිටීමු.

තවද පෙර ඇති කරගත් වාචික එකගතාවය අනුව අප සාමාජිකයන්ගේ අනනාතාව හා ඔවුන්ගේ පෞද්ගලික තොරතුරුවල රහසාභාවය ආරක්ෂා කරමින් අදාළ පර්යේෂණයේ අරමුණු සඳහා පමණක් භාවිත කරනු ඇති බවත්, පර්යේෂණයේ සියලු කටයුතු අවසානයේ එම තොරතුරු විනාශ කර දමනු ඇති බවටත් අප දඩි සේ විශ්වාස කරමු.

ස්තුතියි.

E. A. නිර්වාන් එදිරීසිංහ,

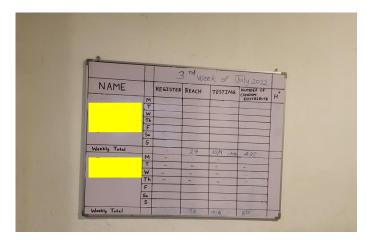
අධායක්ෂක

පුාණ සංකාන්ති සමාජභාවී පුද්ගලයන්ගේ එකතුව

pranatransgendercollective@gmail.com

Prana Transgender Collective

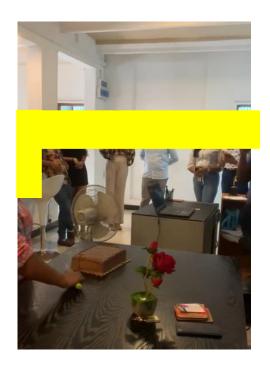
## **Appendix 3: Transgender Workplaces**











**Appendix 4: Transgender Theatre Festival** 





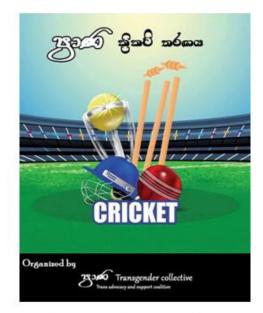








## **Appendix 5: Cricket Tournament**













## **Appendix 6: Parties and celebrations**













## **Appendix 7: Beach Clean-up**







Contact 078 941 0551 - Nirwan 076 411 5802 - Shenon





**Appendix 8: Trans Surgery Process: A Session on Gender Transition Process** 



#### Appendix 9

W.M.P.M.Wijayawardhana 42/5, Purana Rd, Wattegedara, Maharagama

Chair,

ETHICS REVIEW COMMITTEE FOR THE RESEARCH IN HUMANITIES AND SOCIAL SCIENCES (ERC-HSS),

Faculty of Graduate Studies, University of Sri Jayewardenepura

#### APPLICATION FORM - ETHICAL APPROVAL

I'm Pasan Wijayawardhana (M.Phil. Reg.Num: 9118FM2021011), a Master of Philosophy postgraduate student attached to the Department of Business Economics in University of Sri Jayewardenepura. This is request for ethical approval to run the research study in MPhil degree titled "Gender Dimension of the Neo-Classical Model of Labor-Leisure Choice: Empirical Evidences from Transgender Community in Sri Lanka". I'm much obliged if you could please consider this request within the earliest possible time.

Thank you very much!

Yours Faithfully,

Pasan Wijayawardhana

(Mphil Reg.Num: 9118FM2021011)