

**Psychosocial Struggles of Transgender Individuals in South Punjab: A Qualitative Exploration**Adeena Rasheed<sup>1</sup>, Malik Mureed Hussain<sup>2\*</sup>, Anosha Ahmad<sup>1</sup>, Abdul Sattar Ghaffari<sup>3</sup>, Sayira Rafiq<sup>1</sup><sup>1</sup> Multan Post Graduate College Multan, Pakistan.<sup>2</sup> Department of Gender Studies and, Department of Applied Psychology, Bahauddin Zakariya University, Multan, Pakistan.<sup>3</sup> Biostatistician and Manager Training & Capacity Development at Office of Research Innovation and Commercialization (ORIC), Shifa Tameer-e-Millat University, Islamabad, Pakistan.**Abstract**

Transgender individuals frequently face multidimensional psychosocial challenges originate from societal behavior. These difficulties can significantly affect their psychological and social health, yet broad qualitative research rests limited. This study aimed to examine the psychosocial challenges faced by individuals who identify as transgender and to suggest future recommendations for their life upgrading. This study employed a phenomenological qualitative research methodology to specifically examine and propose future recommendations for the improvement of the transgender community. The study employed purposeful sampling to gather data from 24 transgender participants through semi-structured interviews. Ethical consent was obtained from each participant in the study. The data was analyzed utilizing a reflexive style of analysis known as thematic analysis. Various themes and subthemes arose from the study findings. Initially, two main themes were identified, namely psychological challenges and social challenges. Furthermore, fourteen subthemes were also identified. The analysis uncovered that individuals who identify as transgender face various social difficulties, including discrimination in all aspects of life, problems in relationships, harassment, rejection, homelessness, abuse, and extremism from society. Moreover, they experience psychological issues such as identity-related problems, stress, anxiety, depression, and a fear of isolation, which are all consequences of societal behavior. The findings of this study have significant implications for the daily lives of transgender individuals and can help address the issues they face. Nevertheless, the suggested guidelines could prove advantageous for the transgender community once implemented.

**Keywords:** Psychological Challenges, Social Challenges, Future Recommendation

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## 1. Introduction

Individuals who possess a gender identity that does not align with the biological sex assigned to them at birth are commonly known as transgender or gender diverse. Non-binary people, such as those who consider themselves nonconforming or genderqueer, do not identify exclusively with either the male or female gender (Devor & Thomas, 2019, Jabeen et al., 2021). Hijra is a comprehensive phrase, frequently deemed unpleasant but commonly employed in academic settings, to describe individuals who identify as transgender, eunuch, intersexed, bisexual, or homosexual with female attributes (Nanda et al., 1999).

### Transgender in Pakistan

Transgender individuals in Pakistani culture and society actively participate in several festivals, including ceremonies for marriage, occasions such as birthdays, Eid celebrations, and other significant events. In Pakistan, those who identify as transgender are widely known by numerous terms such as Murat, Hijra, Khawaja Sara, and Khusra. In Pakistan, this group is ostracized and has the least amount of rights and prestige. Because of the existence of persons with illiterate and violent views, they refuse to acknowledge them as fellow human beings inside Pakistani society. They faced extensive "ignorance" and substantial "rejection" from various regions of Pakistan. Based on a recent study on transgender individuals, approximately 33% of the 50 newborns examined display clear and persistent inclinations or potential. Transgenderism affects around 2% of Pakistan's population (Akhtar & Bilour, 2020).

According to Section 2(n) of the legislation, a "transgender person" is defined as a people who fits into one of the categories that follow: (i) a "intersex" person who possesses both male and female genital features or genetic ambiguities; (ii) a "eunuch" who was designated as male at birth but went through genital elimination or castration; or (iii) a "transgender man, transgender woman, Khawaja Sira, or any individual who has a gender identity that departs from the standards of society and cultural norms based on the gender they were assigned at birth." The definition provided in section 2(n)(iii) includes most of the common traits linked with a widely acknowledged perception of a transgender individual. The Pakistan Transgender Persons (Protection of Rights) Act was enacted in 2018 and amended in 2020.

In 2009, Iftikhar Muhammad Chaudhry, the previous top judge of the Supreme Court, officially recognized the rights of those who identify as third gender. Upon receiving this recognition, individuals were granted equitable rights, including the opportunity to get a national identification card, access to free education, employment opportunities, and healthcare. However, those who identify as transgender are not afforded these rights; they are solely limited to specific documents that are recorded in written format. An agreement has been struck between the Islamic Republic of Pakistan and the Supreme Court of Pakistan to provide transgender individuals with equal rights, guaranteeing their protection under Article 4 and 9 of the Pakistani constitution of 1973. In 2013, they were bestowed with the same legal entitlements as all Pakistani citizens. Individuals are granted fundamental rights by the federal and provincial governments in relation to employment, education, healthcare, and the capacity to hold multiple government positions simultaneously (Berti et al., 2015).

### Religion and Transgender

In November 2016, Saudi Arabia enforced a prohibition on granting permits for the holy pilgrimage to Mecca, known as "UMRAH," to transgender individuals. The official notices conveyed this restriction, and all travel agents must adhere to it (Daily Pakistan 2016). Qamar Naseem, a member of Trans Action KP Pakistan, asserted that the country's

unwillingness to participate in a dialogue only worsened the already present lack of understanding.

### Social Challenges among Transgenders

According to Yoshino (2006), covering, a term derived from sociologist Erving Goffman (1963), refers to the deliberate effort made by people and groups to downplay characteristics that identify them as belonging to disadvantaged and marginalized communities. Conversely, reverse-covering is when an individual feels compelled to display or showcase stereotypical traits associated with their identity. From a global standpoint, academic studies indicate that individuals whose gender and sexual identities deviate from cultural expectations are more likely to face poverty as a result of their identity. The interrelated impacts of marginalization on the life of transgender people are described by the United Nations Development Program (UNDP) Health Policy Project (2015) as a "human rights gap. Stigma and transphobia are powerful forces in the lived experience of poverty, violence, lack of social and economic support networks, and poor health outcomes (Divan et al. 2016). Each posture relates to the other and can augment the effect of the others. Transgender people often experience ostracization in their communities and are closely associated with poverty. Within the realm of literature, poverty is acknowledged as a notable factor that contributes to the absence of freedom (Winter et al., 2016).

Jami (2005) argues that the exclusion of the Khawaja Sira group from Pakistani educational institutions is exacerbated when these institutions deny transgender youngsters the opportunity to receive an education. Empirical data indicates that this type of rejection has resulted in a dearth of education for 89% of Khawaja Sira children, thereby exacerbating the problem of unemployment. As a result, numerous Khawaja Siras are compelled to engage in sex work and prostitution in order to support themselves financially. Furthermore, this type of exclusion intensifies the Khawaja Siras' adverse feelings of "self-devaluation" as reported by Siras (Alizai et al., 2017).

Transgender individuals face explicit discrimination while applying for employment and attending interviews, while transgender workers encounter unfair treatment in terms of promotions and terminations (McFadden et al., 2020). Stigma refers to the act of categorizing individuals or characteristics as discreditable and then excluding them from society (Goffman, 1963).

Stigmatization can be defined as the state of having a noticeable, clear, prominent, and disreputable status (Miller & Grollman, 2015). Furthermore, it is common for scholars to amalgamate various forms of abuse and violence, classifying all such instances as "violence." Factor and Rothblum (2008) found that individuals who identify as genderqueer have a higher incidence of physical violence throughout their lives, including being subjected to acts of striking, kicking, punching, or beating, compared to the general population. Harassment and abuse can display unique patterns, and examining the data individually could allow scholars to suggest measures aimed at reducing both types of misconduct (Stotzer, 2009).

Consequently, Khawaja Sara and Hijra have a difficult and challenging existence, being compelled to beg, engage in dancing and singing, and participate in sexual activities in order to sustain themselves financially. This exposes them to a greater risk of exploitation and mistreatment. Transgender individuals often experience frequent abuse and harassment by individuals who visit their homes and pay them for dancing or engaging in sexual activities (Khan et al., 2008).

### Psychological challenge among Transgenders

Gender identity pertains to a person's personal and subjective perception of their own gender and sexual orientation (Collin, 2016). Transgender individuals have the difficulty of recognizing and expressing their own gender identity, which can be a complex and evolving process. Psychologically, the desire to associate with the hijra group corresponds with the concept (Maslow Ah, 1943) that every individual has an inherent need for affection and approval.

The transition to homelessness following the disclosure of one's sexual orientation can be ascribed to the decline in familial assistance (Gattis, 2013) and the rise in incidents of domestic violence within the family (Cochran et al., 2002). The state of being homeless has detrimental effects on the physical and mental health of young individuals, even when they seek temporary refuge in seemingly secure housing alternatives such as couch-surfing (Hail-Jares et al., 2020, Batool et al., 2019). The sexual orientation inequality can be attributed to the greater influence of cultural obstacles compared to clinical, interpersonal, and minority stress-related risk factors previously discussed. The potential of these hurdles to accurately forecast the heightened risk of suicide among transgender individuals remains unknown (Branstrom et al., 2020). Experiencing bias and discrimination due to stigma can have a profound negative impact on an individual's overall well-being and contribute to minority stress (Meyer, 2013).

### Theoretical Framework

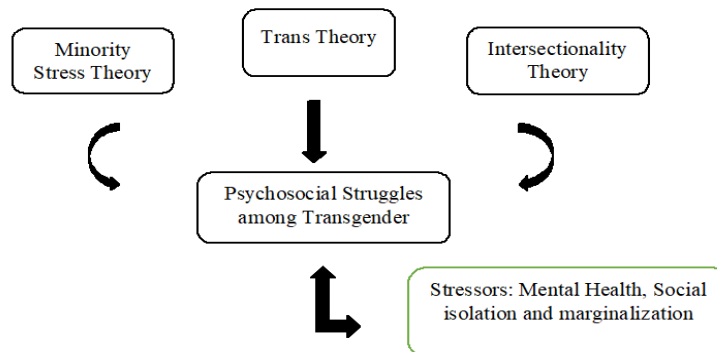
Minority Stress Theory of Meyer (2003) posits that the minority groups are subjected to chronic stressors, which include stigma, discrimination, and prejudice, which have negative consequences on the psychosocial health of the minority. Among transgender people in South Punjab, such stressors are: hidden identity, transphobia, harassment, not getting healthcare services, being excluded in education and employment (Rafique et al., 2025). The framework is useful in explaining the role of systemic oppression and minority-specific stress as causes of mental health issues such as anxiety, depression, and social isolation among Khwaja Sira communities in Pakistan.

Trans Theory is a criticism of binary conceptualizations of gender and focuses on the actual lives, shifting identities, and agency (Stryker, 2006; Pearce, 2018). It highlights trans cultural specificity in Pakistan, noting the systems of hijra, guru-chela and their problematic visibility in the society. It permits theorizing, resilience, agency, and community-based survival strategies in addition to attending to trauma.

Crenshaw came up with Intersectionality Theory, which focuses on the interplay of multiple identities (gender, class, religion, caste and region) and how they interact to determine oppression and privilege in experiences. Gender identity intersects with both class and poverty because of the limited access to housing, healthcare, and education (Ahmed and Rehmat, 2025). The identities of Khwaja Sira are stigmatized through religion and cultural norms. Marginalization is compounded by geography (South Punjab) through poverty in rural areas, patriarchal structure, and a low level of protection by institutions in rural areas as compared to those in urban areas.

This study aims to explore psychosocial challenges among transgender individuals and to recommend future recommendations for their betterment

### Conceptual Framework



## 2. Methods

### 2.1 Research Design

This study adopted a qualitative approach and employed a descriptive and phenomenological methodology. Descriptive phenomenology is a philosophic and scientific method that investigates and interprets individuals' subjective experiences (Mohammadi et al., 2020). This study employs a qualitative research design to examine the psychosocial difficulties encountered by transgender individuals in South Punjab and the profound influence of religious and cultural beliefs on the daily lives of people, a topic that has not been previously investigated.

### 2.2 Participants & Sampling

The study comprised a cohort of 24 transgender persons who exhibited diversity in terms of their age, gender, career experience, and other demographic factors. Creswell & Creswell (2017) stated that the typical sample size for qualitative research often ranges from 20 to 30 participants. The inclusion criteria consisted of the following: self-identification as transgender, willingness to participate in the study, Pakistani citizenship, proficiency in Urdu or the local language, and the ability to speak effectively and provide comprehensive and appropriate information.

The initial participant was recruited by means of a telephone call. She held the position of principal at the Comprehensive School for Transgender individuals in Multan. Subsequently, participants were chosen from the Transgender School in accordance with the data collecting authorization obtained from the Education Office in Multan. The sample consisted of 24 transgender persons, with an average age of (M=23.95) years, ranging from 16 to 50 years old. The age range of the bulk of participants was between 16 and 34 years. The participants were selected through purposeful sampling.

### 2.3 Data Collection

Data was collected through individual, semi-structured interviews. A solitary interview was conducted, involving all members of the study team, with the purpose of formulating and evaluating the questions. The interviews were conducted and evaluated by the respective supervisor. The interview guide was flexible, allowing participants to elaborate on their experiences. The interviews began with a set of initial psychological and social questions, such as "Could you elucidate your early life experiences?" and "What is the societal perception of you, and how are you treated by society?" and "Which emotions have you experienced?" As a result, further inquiries were directed towards the participants to gather more specific data and improve the comprehensibility of their initial answers. The probing strategy, like follow-up questions and

clarifications, included "Can you provide more explanation?" and "Could you give an example of this?". The time of each interview varied between 30 and 40 minutes. Moreover, interviews were carried out until the data reached a state of saturation. Audio recordings were transliterated verbatim and kept safely using Microsoft Word and Excel Sheets. All information was unnamed, and ethical guidelines were followed to guarantee confidentiality and integrity of contestant data. Following the completion of the interviews, the researcher and supervisor carefully listened to each interview numerous times to obtain a thorough understanding and insightful reflections.

#### 2.4 Data Analysis

The study utilized (Braun & Clarke, 2019) reflexive thematic analysis (RTA), a widely employed qualitative research approach for detecting, interpreting, and reporting patterns (themes) within data. Unlike traditional methods, which give emphasis to the role of the investigator in interpreting the data, it lacks a standardized procedure and can be customized based on the specific research topic and available data. Barun and Clarke's outline comprises a six-phase procedure for data familiarization, first code generation, theme exploration, theme review, theme definition and naming, and theme documentation. This involved the acquisition of data by researchers through direct engagement with members of the transgender community during the data collection phase. An inductive method was used for generating codes rather than being forced by existing theory, which was generated by emphasizing meaningful writing segments and allocating tables, and subsequently used in the analysis of the data and the resulting conclusions.

#### 2.5 Researcher Positionality and Reflexivity

The researcher admits that positionality has affected the study design, data collection and interpretation. Being an academic outsider to the transgender community in South Punjab, attempts were made to be reflexive and sensitive to assumptions of hidden assumptions. To maintain authenticity, researcher bias, and lived experiences representation, the qualitative research concepts required by the study was to foreground the narratives of participants.

#### 2.6 Ethical considerations

The study complied with the ethical guidelines laid down by the ethics council of Bahauddin Zakariya University, Multan, and the 1964 Helsinki declaration (Riis, 2003), and any later amendments and similar ethical guidelines. All participants willingly gave their informed consent to participate in the investigation. The participants were promised absolute anonymity and confidentiality about their personal information. Interviews were conducted in Urdu and later translated in to English for the convenience of participants.

### 3. Results

#### Psychological Challenges

Overall, 21 out of 24 transgender participants revealed their psychological difficulties.

#### Gender Identity

The following participants discussed their concerns with their gender identification, such as:

"Beyond the fourth grade, people started to notice what I did, how I moved, and how I spoke. Persons usually say that you look like a man and dispute with you about what you say. Additionally, your voice has a noticeable feminine sound. Later, I started accepting my true self. Within myself, I realized that my soul was different from other people" (P1, F, 33).

"Since childhood, I've enjoyed playing with dolls, performed as a teacher, and had long hair and nails. I enjoyed wearing girls' clothing and shoes"

(P5, F, 16; P9, F, 30; P13, F, 25; P14, F, 20; P16, F, 50; P20, F, 16; P22, F, 20; P23, F, 23

**Table 1**

#### Demographics of Transgender

Participant's no.	Gender	Age
1	Female	33
2	Female	26
3	Female	35
4	Female	17
5	Female	16
6	Female	21
7	Female	28
8	Female	18
9	Female	30
10	Female	32
11	Female	23
12	Female	20
13	Female	25
14	Female	20
15	Female	17
16	Female	50
17	Female	27
18	Female	26
19	Female	30
20	Female	16
21	Female	16
22	Female	20
23	Female	23
24	Female	20

#### Isolation Fear and Loneliness

Several participants expressed concerns about feeling isolated and disclosed confidential information about their identity, including; "When my family kicked me from the house, I felt quite alone. For me, this presented somewhat challenging circumstances" (P1, F, 33; P21, F, 16).

"We always fear being assaulted and killed. Whose will seek justice if someone murders me? Who is going to inquire about our whereabouts?" (P2, F, 26; P8, F, 18; P14, F, 20)

#### Emotional Strain

Transgender individuals experience psychological distress and increased levels of anxiety as a result of certain social variables, as described by some of the participants;

"I want my family will take care of my emotions and always know how I feel" (P4, F, 17; P7, F, 28; P14, F, 20).

"Since childhood, I used to feel choked around boys since they teased me about my appearance, walk, etc. Their saying was, "esko tw dekho, eski adaaen tw dekho"" (P23, F, 23).

Table 2  
Thematic Analysis

<b>Title</b>	Psychosocial struggles among transgender in South Punjab; qualitative exploration			
<b>Objectives</b>	To find Psychological Challenges among transgender	To evaluate Social challenges in transgender	To recommend the research-based suggestions for betterment of marginalized community	
<b>Research questions</b>	How do transgender in Pakistan perceive their psychological experience?		What are the social challenges of transgender in Pakistan?	
<b>Interview question</b>	<p>Firstly, tell me about early life? How was your childhood?</p> <p>Did you ever feel different from others in your childhood? What if</p>	<p>In this question, he/she will tell his age of self-discovery of gender also</p> <p>Was there any closest person in your childhood? Tell me about what a life you are having?</p>	<p>If I ask you to explain yourself? Who you are?</p> <p>Who is -----, then what would you describe about yourself</p>	<p>what do you think about people, how they are?</p> <p>What type of behavior &amp; relationship do other people maintain with you?</p>
<b>Probs for interview questions</b>	Can you provide an example?	<p>What emotions have you encountered? Hunhhh?</p>	Can you explain your early life experiences?	<p>Could you provide further explanation? What is the precise meaning of your statement?</p>
<b>Data cleaning</b>	<p>I tried to control myself but I was worried who am I? "Should I be a girl or a boy?"</p> <p>No one can feel our pain. "Agr ap meri jaga hoti tw Khuda ki Qasam ap khudkushi krleti</p>	Whenever I'm sick, I wish my parents were with me, I'm so worried. I feel like I would be alone forever.	I faced many things as a child, people in my school used to call me "Khusra , Khdrra", it was a difficult time for me.	There are some problems of living with Guru like forced sex, giving time to guests or Guru is too strict and does not give us freedom to live as we want
<b>Initial themes</b>	Psychological challenges		Social challenges	

Table 3  
Codes and Themes

Themes	Codes	Verbatim
<b>Psychological challenges</b>	Gender Identity	<p>Who am I, then worried me? Should I be a female or a male? Because of our demanding society, I created a male Identity card. Among people, I am lonely. My father threw me out from house today, so I am quite concerned. I feel suffocated since when I was little in the company of boys. It is difficult anyone notice our suffering.</p>
	Isolation fear and Loneliness	
	Emotional Strain	
	Depression	
<b>Social Challenges</b>	Bullying	<p>In my school, youngsters used to abuse me. We are known as "Hijra" among people. People try to touch us unfairly and speak unpleasant remarks for us. Individuals harass us in public spac My guru pushed me to do sex work and begging My family won't accept me as I am We can't trust others except our community My family starts welcoming as I start to make money. We have no chance for employment; there is no facility for education; nobody offers us rentable homes; in hospitals, we also deal with prejudice. Men and women refused to let me perform Eid prayers with them; none want to shake hands with us. People physically and sexually violate us; occasionally, they even try kidnapping us. Our parents also beat us. This is so difficult for us to trust other persons For the welfare of my community, I encountered many difficulties.</p>
	Harassment	
	Adjustment issues with guru culture	
	Relationships	
	Discrimination	
	Extremism	
	Violence	
	Trust Issues & confidentiality	
Challenges of community betterment		

**Depression**

The individuals who identified as transgender in this study had symptoms of depression, including feelings of worthlessness, suicidal ideation, self-doubt, episodes of crying, and a sense of hopelessness;

“People's diverse reactions in marketplaces and public areas makes me ashamed since it implies that I am doing something wrong. People not renting us a house makes me rather depressed. It is unique anybody can experience our suffering. "Agr ap meri jago hoti tw Khuda ki Qasam ap khudkushi krleti” (P1, F, 33).

“Nobody shows curiosity in our life. Who knows how we live? We are constantly worried; none of anyone gives a damn about our character (P3, F, 35).

**Social Challenges**

Transgender individuals experience significant negative impacts on their lives and well-being due to societal attitudes and discrimination. 21 participants discussed their social difficulties, including how they are treated and perceived by others.

**Bullying**

Transgender individuals in this study reported being subjected to bullying and derogatory language during their interviews;

“As a child, I had numerous challenges; people in my school called me "Khusra, Khdrra"; it was an exhausting time for me” (P11, F, 23)

**Harassment**

Many participants reported experiencing harassment in public spaces, such as marketplaces and transportation. The following participants have reported instances of harassment during begging and activities;

“People use disgusting words for us and harm us. In their perspective, we always inspire hate. People try to touch us, sometimes start hitting us, and say bad words in functions” (P9, F, 30; P13, F, 25; P14, F, 20; P16, F, 50; P17, F, 27; P20, F, 16).

“Once a boy unintentionally knocked me over with his bike in my college, I inquired, "Are you blind?" He replied "Nai apko dekh kr hogye hen". I also had some difficulties even with boys' clothes. “Pyara bcha mery samny betha kr taa k Ustad jagta rahy”- one of my Professors used to say.” (P21, F, 16).

**Adjustment Concerns with Guru Culture**

Another subtheme that arose during the analysis was the topic of adjustment with the guru. Transgender individuals who reside with a "guru" also encounter many challenges with them, as noted by several interviewers below;

“The Guru needs one third of our earnings to be shared. When I discovered I could not live with my family, I had to leave my house; my family rejected my identity when I was young and did not let me live here with this identity” (P2, F, 26; p7, F, 28; P17, F, 27).

“My first guru was quite horrible; she would send me every night before clients to Chungi No. 9. Right now the one is good” (P20, F, 16).

**Relationships**

The majority of transgender individuals experience parental rejection and encounter difficulties in adjusting to their siblings and relatives. The subtheme "Relationships" facilitated comprehension of the problems that arise between transgender individuals and their family, friends, and relatives;

“With trans persons, family ties are not great. Parents exclaim, "You are a disgrace, not our child. And with your existence, our respect in the society has vanished”” (P7, F, 28; P13, F, 25)

“While my dad does not like me, my mother loves me exactly as I am. Though our rigid culture altered him, he adored me as a youngster. I live with Guru; nobody makes fun of me here; I can live guilt-free and without humiliation” (P8, F, 18; P12, F, 20).

**Discrimination**

Transgender individuals face pervasive discrimination throughout several aspects of life, including school, healthcare, housing, and employment possibilities, as reported by interview participants;

“Schools and universities do not have any seats for transgenders unlike males or females. We struggle when we wish to rent a residence. Nobody would be interested in renting us a house. Refusing us, owners say "Tum Khusra ho, hmara mahol khrab kro gy”” (P1, F, 33).

“Nobody offers employment for us. I feel like a female, hence I get fired. I tried a lot but my style caused them to dismiss me. The only method left is to dance and beg as I tried several times to work at ice cream parlour, bakery and store but none were interested in hiring me” (P7, F, 28; P8, F, 18; P23, F, 23; P24, F, 20).

**Extremism**

Two individuals discussed the extremism present in the religious worldview and exchanged greetings. The remarks made by individuals inflict significant emotional turmoil onto transgender individuals;

“Once I arrived at the mosque to perform the Eid prayer, the Maulvi expelled me from there. Men and women objected to let me pray Eid among them” (P21, F, 16)

**Violence**

The subtheme of "violence" arose during the analysis, as several participants shared their experiences of violence inflicted by family members, customers during events, or members of the general public;

“Once the clients brought me with them, they mistreated me; yet, there is no law against them. My guru used to thrashing me mercilessly (P4, F, 17).

“My father used pipes and sticks among other tools to beat me. Once he hit with me so forcefully that I suffered injuries” (P22, F, 20; P24, F, 20).

**Trust Issues & Confidentiality**

One participant stated that the transgender population lacks trust in the broader public and only shares their secrets with other transgender individuals;

“Nobody else except our own community can be relied upon” (P11, F, 23)

### Issues in community improvement

One of the participants shared her experience of achieving success and overcoming challenges in order to improve the lives of the transgender community. She detailed the obstacles she encountered in her pursuit of success;

“I accomplished several things when I left my house and started my community. I used to dwell in Pindi, Karachi, and Lahore for the field; unfortunately, I stopped dancing after some terrible tragedy. I used to work to generate funds to pay for my degrees. For every degree, I took two years off to work via functions. I have endeavored in the good name of the society” (P1, F, 33).

### 4. Discussion

The current findings indicate that transgender community face identity crisis, depression, emotional strain, anxiety, loneliness, emptiness, low self-esteem due to reaction of other cisgender people. The transgender group has greater rates of dysphoria and social stigma due to their bodies differently developing from their gender identity (Reisner et al., 2016, Ghaffari et al., 2019). In this research a significant number of the individuals experienced difficulties connected to their identity. Despite being in an environment where they are surrounded by like-minded persons, marginalized transgender individuals may nevertheless experience feelings of loneliness and uncertainty over their place in society due to the presence of injustices (Awan et al., 2024). A study investigated the effects of loneliness, social isolation, and familial rejection on the well-being of Thai teenagers who identify as transsexual, transitioning from male to female. The study included a total of 260 male participants, with 129 (49.6%) being recognized as transmen and 131 (50.4%) as heterosexual/cisgender men. The multiple regression analysis showed a positive correlation among the independent variables, social isolation, loneliness, and rejection from family members, and the depression and thoughts of suicide reported by the transsexual and cisgender teens. (Yadegarfar et al., 2014, Ghaffari et al., 2020).

A study discovered a correlation between psychological and emotional discomfort and occurrences of sexual and physical abuse amongst the transgender participants (Kussin-Shoptaw et al., 2017). The objective of the cross-sectional qualitative and quantitative studies is to determine the intensity of subjective gender dysphoria, psychological distress, societal pressure and congruence among individuals who identify the women as transgender (Siegel, 2019, Hussain et al., 2021). The psychological discomfort of transgender women (TWs) and Hijras was discovered to have a lot of positive correlation with social pressure that was unrelated to their gender dysphoria scores. (Arvind et al., 2022). Transgender individuals had a significant prevalence of clinical symptoms associated with anxiety and depression, which aligns with findings from similar research conducted in different nations (Chumakov et al., 2021). Despite controlling for other variables, sadness was prevalent in this sample of transgender and gender nonconforming (TGNC) individuals and consistently and significantly correlated with participants' attitudes towards community acceptance (Owen Smith et al., 2017).

Results reveal that Transgender individuals frequently encounter significantly poorer economic and health outcomes as they navigate numerous hostile systems. The gender non-conforming individuals and the transgender and in our culture continue to be one of the most marginalized demographics, facing hate crimes, prejudice and stigmatization. They are disproportionately subjected to violence, lack adequate civil rights, encounter safety concerns, and experience negative

health consequences. Like the minority stress theory, transgender and gender nonconforming (TGNC) individuals continue to face obstacles to their health in contemporary culture. However, there is a dearth of research addressing health promotion methods that enhance resilience specifically for this community (Austin & Goodman, 2017, Ghaffari et al., 2019).

Bullying is linked to poorer mental health in all young people who encounter it. However, trans adolescents, particularly those who identify as transmasculine, may face a greater likelihood of experiencing the negative consequences of bullying (Sares-Jäske et al., 2023). According to the Heino et al. (2021), bullying is more common among transgender youth compared to their mainstream classmates. Nevertheless, characterizing the guru-chela system solely as a breeding ground for abuse would present a pretty pessimistic portrayal of it. Education and employment institutions, as well as society as a whole, must increase their awareness of the challenges faced by Hijra individuals (Pal & Sinha, 2024). Family support and acceptance safeguard the mental health and social standing of transgender and gender diverse youth. Prior research has investigated certain aspects of family relationships that are advantageous for trans-gender and gender diverse (TGD) young people. However, there has been no previous study that has specifically analyzed the views of TGD adolescents and their caregivers about documentation of supporting family relationships in the family functioning system (Bhattacharya et al., 2021).

Transgender individuals continue to face significant challenges in Indian society and encounter a considerable amount of hostility. They exhibit discrimination in all facets of their social and personal lives. There is a strong negative correlation between discrimination and standard of living (Pandey, 2018). The project aims to investigate the correlation between gendered attitudes and values and the prevalence of extremism and violent extremism in Indonesia. This text dissects the gendered perspective of the origins of violent extremism and highlights how women defy and defy ideologies of fundamentalists and extremists and the gendered beliefs and values they are linked to in cultures (True & Eddyono, 2021). The study estimated that incidence of gender-based violence (GBV) in transgender communities and subpopulations ranges from 7% to 89% (Wirtz et al., 2020).

Transgender individuals face discrimination, have unique privacy concerns, and incur higher rates of victimization, both online and offline (Divan et al., 2016). Transgender individuals' risk attitudes can have an impact on their protective behaviors and self-confidence, perhaps hindering their ability to safeguard oneself or benefit from technology (Lerner et al., 2020). Community engagement in disparities Research can foster the emergence of novel and distinct viewpoints from minority groups, while also facilitating the establishment of connections with potential future partners within the community. However, the integration of transgender health into the mandatory curriculum of medical education, where students have direct interaction with the transgender community, may have an even greater impact (Noonan et al., 2018).

### Conclusion

Transgender individuals in Pakistani society continue to experience social, cultural, political, and economic marginalization. They lack the ability to govern or fulfill the responsibilities of being a citizen in their households and society, respectively. Their living situations are typically deplorable, resulting in a prioritization of basic needs above education and human capital development. Their primary objective remains to fulfill fundamental necessities such as sustenance, attire, and housing. Transgender individuals are viewed differently by everybody, including religious groups. Transgender individuals frequently encounter

psychological challenges that are beyond their control. Therefore, it is necessary to address the current absence of confidence in order to assist individuals in resolving their psychological and financial issues, ultimately enhancing their well-being and contributing to the betterment of society.

### Future Recommendations and Suggestions

Firstly, considering that this study was conducted in limited regions of South Punjab, future research should be expanded to a broader geographical scale to obtain more comprehensive findings. Social awareness programs should prioritize family education and awareness to promote understanding and acceptance of transgender individuals. Families should wholeheartedly recognize and accept the gender identity of their children and avoid excluding them from family relationships. They should be treated with the same respect and dignity as any other child. Parents should also remain attentive to their children's social environment to minimize the risk of intentional gender-based misunderstanding and discrimination.

Secondly, medical and healthcare institutions should ensure equal treatment for transgender individuals by establishing dedicated medical desks and providing accessible healthcare facilities. The provision of medical allowances can significantly improve their quality of life, while psychological support services should be made available to address mental health challenges. Furthermore, a separate employment category should be introduced for transgender individuals, similar to the roles they held during the Mughal period in the Subcontinent. Employment quotas and job opportunities across various sectors should be established to enable them to achieve financial independence and live dignified lives. Greater emphasis should also be placed on their education by promoting inclusive educational opportunities that allow them to become productive members of society. Moreover, strict measures must be implemented to ensure their safety, protection, and social security. Public awareness campaigns should be developed to educate society about the psychological challenges faced by sexual minorities and effective ways to address these issues. Such initiatives should also focus on promoting positive attitudes and acceptance toward this marginalized community.

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