

## **Transgender Isolation in Familial and Civic Events: A Study of Cultural and Religious Influences in Pakistan (Mix Methodological Approach)**

**Dr. Waqas Ali Khan**

Lecturer, Department of Sociology, University of Narowal

[waqas.ali@uon.edu.pk](mailto:waqas.ali@uon.edu.pk)

**Dr. Ahmad Raza ul Habib**

Islamic Studies, University of Narowal

**Dr. Namra Shazadi**

Lecturer, Department of Psychology, University of Gujrat

**Usman Ali**

Mass Communication and Media, University of Narowal

### **Abstract**

*The study investigates the multifaceted dynamics of transgender exclusion in Pakistani society in-depth, aiming at comprehensiveness. Major focus of the study to find out how religious interpretation, dynamics of family, the law, and the community are some of the reasons behind this. It all happens within the community of transgender people: the existence of societies and practices in Pakistan that affect gender identity and sexual orientation. This study takes a mixed-methods approach to thoroughly investigate exclusion of transgender from Pakistani society. The qualitative part involves a thematic analysis. In the quantitative part, the study uses a stratified random sampling method to choose 344 participants from different backgrounds of Pakistan. Structured surveys are used to collect quantitative data. Statistical techniques consist of the Pearson correlation which is used to figure out the relationship between two variables, the multiple regression method which is the way to show the predictive power of sociodemographic variables on societal exclusion, an independent samples t-test for testing attitudes legal reforms, and the chi-square test for looking at the relationship between belief in inclusive religious interpretations and societal acceptance. The paper briefly discusses the relationship between qualitative and quantitative insights. Qualitative data, which is derived from the researchers' or respondents' responses, are presented in themes. Whereas quantitative data, which came from counting and measurement, is empirical information that is used for hypothesis and statistical judgment. Policy interventions derived from this study are suggestive of areas including the drafting of policies, creative educational campaigns, and local community programs that promote acceptance, ensure rights, and better the lives of transgender people in Pakistan.*

**Keywords:** transgender, exclusion, religious interpretations, familial dynamics, legal frameworks, societal attitudes

### **Background of the study**

Pakistan is a country with a rich cultural heritage and an Islamic tradition that has been deeply entrenched, which makes it an exceptional context for the understanding of transgender individuals' experiences. A transgender refers to a very diverse group of people whose gender identity is not the same as the sex that they were given at birth (Khan, 2016).

The Islamic beliefs and the different communities play a vital role in controlling the people's attitudes towards transgender individuals. The Quran and Hadith set rules on various aspects of life, including the gender roles and identities. However, different interpretations of these texts bring about a wide range of responses to transgender people being accepted and welcomed by Islamic societies (Abdullah, 2017).

### **Introduction**

Transgender individuals in Pakistan, which is dominated by Islam, find it very hard to be in the life of a family or society. The exclusion they suffer is owing to established cultural values,

religious beliefs, and legal rules that lead to their isolation. Not only do they feel left out but also face deprivation of their basic rights and have limited opportunities for progress, which furthers the cycle of discrimination and exclusion. The purpose of this opening paragraph is to think deeply into the multi plexities of transgender exclusion in Pakistani society; drawing attention for the interconnection between the Islamic perspectives and the societal norms.

### **Religious Context**

Islam, like other religions, has different views on gender and sexuality. Some people think that Islam knows there are people who are transgender and that these people should not be violated and treated with compassion and respect. For example, the Hadiths demonstrate the Prophet Muhammad as having a soft touch to the non-traditional individuals which does not pertain carefully to the males or females (Ali, 2018). Such viewpoints explain the possibility that Islamic teachings can encourage the inclusion of transgender individuals.

On the contrary, some other intellectual personalities as well as personnel of religion did consider the Islamic literature that they had been strictly interpreted as setting a strict distinction between male and female based on biological sex, thus, they opposed the legitimacy of transgender identities. This position usually evokes the alienation and expulsion of transgender persons, as they are congruent with the envisaged patterns of gender and sexuality that they are gotten rid of (Rahman, 2019). This contrast in the religious exegesis is the culprit that has dramatically affected the transgender community in Pakistan.

### **Legal and Social Framework**

Pakistan has joined the group of countries that have made the right to transgender individuals a legal right. The Supreme Court decision, which was made in 2009, was the first time the question of legal rights for all types of people was dealt with in the courts. This also involved the transgender community that won this recognition. Thus, the transgender people were able to self-identify, were given their rights to inherit, was given a job and were allowed to have a proper education, and so on, they also became very disappointed when everyday access to their rights was violated (Human Rights Watch, 2009). The 2018 Transgender Persons (Protection of Rights) Act was a more detailed way of carrying on and protected the rights of the affected transgender individuals. The primary motivation that underlay this statute was ensuring not to withhold the transgender individuals from discrimination and abuse.

Although there have been certain legal steps taken to protect them, transgender people are still not all that widely accepted within society. There is constant prejudice and persecution in all domains of life, no matter if it is familial or the public arena. In many cases, such people have to deal with their relatives and neighbors who refuse to accept their gender identity, and thus are left out of the family gatherings like funeral and nuptial ceremonies and are not able to take part in any local activities or socialize with other citizens on the roads (Awan & Shehzad, 2020).

### **Familial Exclusion**

In the national context of Pakistan, family unit occupies a paramount position in social life and is closely connected to cultural and religious norms. For transgenders, the family's approval is

commonly hard to get. Families may not accept their transgender members due to societal pressures, fear of stigma, or religious beliefs that deny their gender identity (Jamal, 2021). The consequence of such a rejection can lead to emotional and psychological distress as well as social and economic instability.

People who are excluded from their families often struggle to find the necessary resources and support required. Some of them might have to leave their homes and communities, which in turn would leave them exposed to increased vulnerability and marginalization. The lack of family support is an additional obstacle to their being able to participate in family occasions that are of significant importance, which further isolates them from their social and cultural heritage (Khan, 2016).

### **Civic Exclusion**

One of the most important issues in the lives of transgender people in Pakistan is their participation in public and community matters. Discrimination and harassment in public places, places of work, and schools, however, hinder their participation in civic life. The transgender community is perceived by society as narrowly defined individuals that are unwanted and differences from the rest of the people, thus, they are forgotten from the community's events and public services (Awan & Shehzad, 2020).

Several times transgender individuals are also prohibited from the possibility of voting, being a public office candidate, or holding a community meet-up. We remove them as rights bearers and let the society benefit from their understanding and insights. They're not being represented carves the fragile ropes of the issue of social prejudice and discrimination, making the objective of social equality and social inclusion difficult to achieve (Jamal, 2021).

### **Objectives of the study**

Objectives of the study are as follows;

1. To find the role of cultural and religious barriers in transgender exclusion from civic life
2. To examine how social exclusion impacts on the lives of transgender
3. To analyse the role of cultural norms and religion in developing the attitudes toward them
4. To identify the strategies for transgender individual's social inclusion

### **Hypotheses of the study**

Hypothesis of the study are as follows

1. H1: There was a significant effect of Religious interpretations on exclusion of transgender individuals.
2. H2: There was a significant impact of familial rejection and societal discrimination on transgender individuals.
3. H3: There was a significant impact of legal advancements on societal exclusion.
4. H4: There was a significant impact of Inclusive interpretations of Islamic teachings.

## Literature Review

Transgender people in Pakistan have to deal with many problems because the whole community pushes them away, and this habit is not changing even if it is based on religion, culture, and laws. This analysis of the literature speaks to the issues, such as the situation when religious beliefs, society, and law coexist and affect the lives of transgender people. The topic in-depth of these issues, this review aims at understanding the barriers that trans individuals encounter and identify the ways to build a more inclusive and respectful Pakistani society.

Gender identities in Pakistan are mostly considered along the lines of Islam and the common practices of culture. Islam, in its being practiced in Pakistan, reveals a variety of opinions on sex and gender. The conservative schools of thought usually discuss gender and sex from the dichotomized perspective referred to in verses of the Quran and Hadiths, thus strengthening the public sphere to which individuals are in conformity (Rahman, 2019). On the contrary, however, Islamic scholars and human rights defenders argue that more tolerance and understanding should be sought out in Islam since nobody should be excluded due to his/her sexual preference and gender identity, and thus the community will have the potential to live free from discrimination (Ali, 2018).

Transgender individuals or "khawaja sira" enjoyed a high place in the people of South Asia as they functioned as entertainers, hareem keepers of the kings, or they took part in family ceremonies (Khan, 2016). Under colonial rule and the consequent enunciation of Western standards of morality, this status of khawaja sira was brought down, and they were engaged in the frequent stigmatization and marginalization. These days, transgender people are most likely to be seen by the society as deviant or unnatural, thus, they face and further the stigma and social exclusion simultaneously (Awan & Shehzad, 2020).

One of the reasons that are at substantial dominance of the fact is the deprivation of transgender individuals from their families and their social status in Pakistan which in turn brings on heavy consequences on their mental and other conditions. Transgender people often suffer adverse reactions from their families because of social and cultural pressures. It is known that rejection is also a significant cause of psychological stress and emotional trauma among transgender people (Jamal, 2021). Nearly all of the transgender persons have been abandoned by their families out at a tender age. This makes them live in areas where marginalized members live and they are often not able to access good basic healthcare, education, and employment (Khan, 2016).

The exclusion of the socio-economically disadvantaged doesn't give a way these challenges. Bias to employment and educational areas lead to transgender individuals' economic prospects curbed, any attempts of begging are a never-ending circle of poverty and vulnerability (Awan & Shehzad, 2020). In the face of the law, and the attempt to create a better situation for transgender people by the law like the Transgender Persons (Protection of Rights) Act of 2018, there are still big implementation gaps, and the society is against the implementation of the rights (National Assembly of Pakistan, 2018).

Islamic teaching as well as culture of the society are the main factors that determine the situation of transgender people in Pakistan. On the one hand, different Islamic clergymen have both inclusive and restrictive views when it comes to interpretation of the religious texts on gender issues (Ahmed, 2017). Other religious teachings that emphasize tolerance and respect toward all members owning the community sometimes are dominated by prejudices based on cultural norms which are promoting the acceptance of binary gender norms (Ferguson, 2018).

Social inclusion, still a major sticking point of any social order has not changed much, maybe got a little bit worse. Keeping in mind a real threat to transgender rights in law, the transgender expectations of the society still show intolerance. A good deal of transgender people have been reported to be victims of discrimination in both public and private spheres such as workplaces and schools, which inevitably curtail their access to good social integration and civil rights (Awan & Shehzad, 2020). This refusal fosters a vicious circle of alienation and sidelining that goes against all the social justice and equality ideas.

Efforts to enforce rules to eliminate exclusion, acceptance can bring a transgender person into the mainstream in Pakistani society and need to be faced in many ways. Legislative reforms, which include the 2018 Transgender Persons (Protection of Rights) Act, are a major step towards the protection of transgender people and the prevention of discrimination (National Assembly of Pakistan, 2018). Besides, the fact that they are passible does not automatically mean they will be passed unless such kinds are handled successfully in both the judiciary and the legislative institutions of Pakistan. At the same time, legal then societal discourses can guarantee the rights of transgender persons (Human Rights Watch, 2009).

Educational programmes are quite critical in the dissemination of misconceptions and the reasoning of gender diversity. In a move to sensitize the students and teachers towards the issue, children begin with indoctrinating the information with the help of written guidance and training strategies that specifically involve them (Abdullah, 2017).

The Pakistani society which lacks transgender inclusion in family and public life is the result of a combination of complex intersections of religious interpretations, cultural norms, and the legal framework. Although Pakistan has made steps to enable transgender people to be included fully in society by allowing them to identify themselves by their gender identity in accordance with their access to information, rights, and social conditions, the transgender community still experiences severe blockades of respect which include labeling, differential treatment, and economic and social unimportance. To overcome these problems one must first of all make consecutive and prolonged efforts to fight with the discriminatory system, making people accept the issue and securing more legal regulations that would guarantee the rights of transgender people. This research literature indicates that religious, cultural and legal aspects are the main contributors to the exclusion of transgender in Pakistan which can be very further deepened than it has be in society. In the future, the most important thing is focusing on activities that are concerned with promoting educational, advocacy, and community involvement thereby the formation of a more just society that accommodates each and every person, no matter the gender identity.

### Methodology

Mix methodology approach was used in the present study.

**Qualitative Phase:** In the present study tool for data collection was in depth interviews. Sample was collected through 8 respondents. Researcher used the purposive sampling for this study.

**Quantitative Phase:** In the present study for quantitative phase sample size 344 respondents. Sampling technique for this study was stratified random sampling and survey was the tool for data collection.

### Qualitative Phase:

#### Thematic Analysis Results:

Theme	Sub-themes
Religious and Cultural Factors	Islamic interpretations Cultural norms

Theme	Sub-themes
<b>Impact of Societal Exclusion</b>	Social perceptions
	Mental health
<b>Interplay between Islamic Teachings and Societal Norms</b>	Socio-economic status
	Gender identity
	Religious teachings
<b>Strategies for Inclusion and Acceptance</b>	Social acceptance
	Legal reforms
	Educational initiatives
	Community engagement

### Theme 1: Familial Rejection and Social Isolation

**Description:** A lot of transgender people have reported their tough experiences in their families and society. Their accounts of being rejected by their families at a very young age are vital to understanding their ultimate rejection. This often comes out of societal expectations for them to fit into their conventional gender norms and roles.

#### Quotations:

"When I came out to my family, they told me I was a disgrace to their name. They kicked me out of the house, and I had nowhere to go."

"Our community ignores us. We are not invited to family gatherings or weddings because they think we bring bad luck."

**Implications:** Familial rejection is a major factor that creates transgender persons at high risk of poverty, homeless life, and their strong dependence on other disadvantaged communities for support.

### Theme 2: Religious Perspectives on Gender Diversity

**Description:** Different views were provided by the religious leaders about gender diversity, those views are shaped by the Islamic interpretations. Some of them have been preaching the need for kindness and consideration to all individuals, while others have employed the orthodox approach that dismisses gender identity of transgender people as not natural and unnatural.

#### Quotations:

"Islam teaches us to treat everyone with kindness and fairness. We should not discriminate against transgender individuals; they deserve respect like anyone else."

"Our society follows strict gender roles defined by the Quran. Transgender individuals disrupt this order and must be kept separate to maintain moral values."

**Implications:** The amalgamation of religious teachings and societal norms has great impact on transgender individuals within the social circle and how people view them, thus affects their socialization and being included in the society.

### Theme 3: Discrimination in Employment and Access to Services

**Description:** Transgender individuals have pointed out their experiences of rejection in the workplace and the lack of access to healthcare and education. A lot of them have told that they have been the people who are not getting the job and they have also faced harassment and abuse in the workplace.

#### Quotations:

"I have a degree, but no one will hire me because of how I look. They think I am not capable of doing the job."

"Healthcare providers refuse to treat us with dignity. I avoid going to hospitals because I fear being mistreated."

**Implications:** Gender-based discrimination causes the economic insecurity of transgender so such like people are not only limited as far as social mobility is concerned but also as far as integration of society is concerned.

#### **Theme 4: Community Resilience and Advocacy Efforts**

**Description:** Regardless of the considerable obstacles that the transgender people have to face, both transgender communities and advocacy groups have made considerable effort in the fight for community coordination and the nurturing of mutual acceptance. These initiatives are carried out through the promotion of legal protection, educational schemes, and community-based programs.

#### **Quotations:**

"We are fighting for our rights. Through legal advocacy and awareness campaigns, we hope to change hearts and minds about transgender issues."

"Our organization provides support and resources to transgender individuals, helping them navigate legal challenges and access healthcare and education."

**Implications:** Grassroots-driven programs serve as an important antidote to the force of stigmatization, the process of inclusion, and the policy changes that can guarantee the rights of all transgender people.

Thematic analysis of qualitative data makes the point that transgender individuals, religious leaders, and community stakeholders in Pakistan have their own subtle experiences and opinions on involuntary exclusion or voluntary inclusion. The research reveals the interrelation of cultural, religious, and social factors in the formation of perceptions of transgender individuals, that in their turn affect their social integration, economic prospects, and an access to vital social services. The subject of these themes needs to be addressed in order to create the most accurate interventions and policies that would maximize the empowerment and thus support the transgender communities of Pakistan in their struggle for freedom and equity.

#### **Detailed Discussion on Thematic Analysis Results:**

The qualitative data consistently shows the theme of familial rejection, which is closely related to the deep internalized societal norms and norms in regard to gender conformity. A lot of transgender individuals reported that they got rejected and disowned by their families, even when they were children. The reason behind their rejection of traditional gender roles is the dominance of certain cultural factors and societal expectations. Family attitudes and behavior towards transgender individuals are strongly influenced by religious and cultural beliefs. According to the tenets of Islam, the family unit is placed on a pedestal, and the sense of honor is the most outstanding attribute of the individuals (Ali, 2018). However, in society, these behaviors are stigmatized and those who, in one way or another, become different, be it due to gender or otherwise, will always feel marginalized and alienated in the family (Khan, 2016).

The qualitative data stood out for its diversity in the religious viewpoints on gender diversity among Islamic scholars and religious leaders. Some of the religious scholars, have stated that all a person should be equipped with compassion and that people should be given fair and equal action even if they are non-gender individuals, but some others still give preference to strict norms that are mentioned in the Islamic texts. The Islamic doctrine on the topic of gender, however, is also open to interpretations. Through Islamic teachings, people could reach a genuine understanding of the topic; however, different points of view are likely to exist. Indeed,

the Quran and Hadiths lay down principles of respect and justice for all humans, including transgender people (Rahman, 2019). But the cultural perspective that demands uniformity instead of inclusive practices is a major cause of the isolation of transgender people in religious and community settings (Abdullah, 2017).

The research findings revealed the easily noticeable discrimination encountered by transgendered individuals in employment, healthcare access, and educational settings. The candidates voiced their anger at having been discriminated against because of their gender identity, suffered from harassment at work, and had a hard time using their health insurance cards because of prejudice. Prejudice against the mainstream application in income and socioeconomic mobility of transgender people is further inflamed by institutionalized discrimination in Pakistan. Deficiencies in the implementation of anti-discrimination laws, such as Transgender Persons (Protection of Rights) Act of 2018, and societal prejudices have created inequality gaps in employment, healthcare, and education (National Assembly of Pakistan, 2018; Human Rights Watch, 2009).

The Resilience and advocacy efforts that the Transgender Communities and Civil Society Organizations have made are emphasized in qualitative data even though they face challenges. The participants of the study emphasized the fact that the grassroots programs that are aimed at legal protection, the fight against the stigma and providing the necessary support were being started to change the situation. The initiative of the community for advocacy is certainly the critical factor in opposing discriminating poor habits of the society as well as even leading to the acceptance of transgender (Khan, 2016).

#### Quantitative Phase:

*Hypothesis 1: Religious interpretations and exclusion of transgender individuals*

**Table 1: Pearson correlation analysis**

Hypothesis H1	Pearson Correlation	p-value	Result
Religious interpretations and exclusion	0.35	< 0.01	Significant positive correlation

Table 1 depicts that there was a 0.35 Pearson correlation coefficient with a p-value of less than 0.01 shows a noticeable positive connection between religious interpretations play a significant role in the exclusion of transgender individuals in Pakistani society. This point specifically implies that the conservative and moral-like imagined popular beliefs do empower and exclude transgender people in societies on a day-to-day basis.

*Hypothesis 2: Impact of familial rejection and societal discrimination on transgender individuals*

**Table 2: Multiple regression analysis**

Hypothesis H2	Beta Coefficient	p-value	Result
Familial rejection and societal discrimination	-0.28	< 0.05	Significant negative impact on mental health and socio-economic status

Table 2 depicts that beta coefficient of -0.28 with a p-value of < 0.05 that is less than 0.05 is a total disagreement representing a negative influence of familial negative quality and social marginalization on mental health and socio-economic status among transgender people in the



Pakistani society. Accordingly, our study shows that the experiences of familial rejection and discrimination are the major causes of bear the undesirable circumstances such as mental health problems and the economic instability amongst transgender communities.

*Hypothesis 3: Impact of legal advancements on societal exclusion*

**Table 3: Independent samples t-test**

Hypothesis H3	t-value	p-value	Result
Legal advancements and societal exclusion	1.92	0.056	Marginally significant impact

The t-statistic of 1.92 and the p-value of 0.056 indicate that there is a marginally significant effect of legal transitions in transgender rights on reducing societal exclusion in Pakistan. It's not very stylized at the usual level ( $p < 0.05$ ). Nevertheless, these discoveries lead in the direction of positive reforms in the legal regime Initiatives that are on the road to diversity and reduction of unjust practices.

*Hypothesis 4: Inclusive interpretations of Islamic teachings*

**Table 4: Chi-square test**

Hypothesis H4	Chi-square statistic	p-value	Result
Inclusive interpretations of Islamic teachings	23.56	$< 0.001$	Significant association with acceptance and integration

Table 4 describes that chi-square statistic of 23.56 which is less than 0.001 probability indicates a highly noticeable link caused by the most inclusive Islamic teaching and the subsequent social integration and empowerment of transgender individuals in their homes and civil society in Pakistan. According to this result, the positive religious interpretation of love and inclusion as the central core can better the society's disposition and behavior towards transgender groups.

The assemblage of these statistical facts proves realized strong evidence that shifting social attitudes and behaviors are multifaceted and complex processes, which are a result of family support, legal advancements, and religious teachings by priests who lead services. Detailed analysis of these factors shows that legal, religious, and cultural systems need to work together in order to build a supportive environment for transgender individuals. It is important to curb human rights violations through legal, cultural, and religious means in order for the transgender community to feel more comfortable.

**Quantitative Discussion:**

The Pearson correlation analysis showed that a strong and positive correlation ( $r = 0.35$ ,  $p < 0.01$ ) between religious interpretations that do not recognize transgender identities and the exclusion of transgender individuals in Pakistani society can be found. This means that the

conservative attitude of religion, which mostly represents a binary gender system, further the societal disposition that suppress the transgender group and make them feel as outcast.

Religious beliefs and interpretations have a major influence on the cultural norms and social standpoints on the issue of gender diversity in Pakistan. Those who are conservative are usually the ones who support the traditional gender roles that are laid down by religious works while they are doing the work of transgender individuals, which create the stigmas and divides the transgender individuals (Ali, 2018). This finding supports the strong contribution of religious narratives to the shaping of public understanding and attitudes toward gender non-conforming individuals. In the opinion of Rahman (2019), Islamic teachings like many others are often analyzed from the patriarchal angle. Consequently, such religious ideology is likely to be understood in the context of the binary gender norms which typically results in the marginalized treatment of transgender individuals in the religion and societal scales.

The multiple regression analysis found that familial rejection and societal discrimination have a significant and negative impact ( $\beta = -0.28, p < 0.05$ ) on the mental health and socio-economic status of transgender persons in Pakistan. According to respondent, lack of family support and discrimination both act as triggers of mental health issues and economic instability among trans communities who are not only deprived of education and jobs but also cornered by many human rights violations. (Human Rights Watch, 2009).

Transgender individuals in Pakistan are met with the serious problem of the familial rejection and societal discrimination that may even overtake them. Familial rejection is one of the biggest challenges transgender individuals in Pakistan face. According to Khan (2016), the root problem can often lead to the estrangement and emotional distress of the transgender people in the family. Besides, the misdeeds are evident in the employment, healthcare, and education sectors posing a mortal risk to the transgender communities' plight (National Assembly of Pakistan, 2018). The issues mentioned here are so serious that we need the immediate introduction of effective support systems that may control such challenges through legal sanctions, and the establishment of social services.

The independent samples t-test indicated that the impact of legal actions on the right of transgender people to political participation in Pakistan is significantly positive ( $t = 1.92, p = 0.056$ ). Even if it was not statistically significant at the usual level, the result indicates a movement (probably or not) to the betterment of the situation (Government of Pakistan, 2018). Legal advancements, such as the Transgender Persons (Protection of Rights) Act of 2018 in Pakistan, represent crucial steps in the direction of respecting the rights of transgender people and ensuring legal equality in the ecosystem (Human Rights Watch, 2009). These legislative measures are mainly focused on eradicating institutionalized obstacles and discriminatory practices that cause the inability of transgender individuals to become fully affiliated to society, such as education, healthcare facilities, and employment opportunities. Nevertheless, the challenges remain in practices and enforcement that restrict the implementation of favorable laws in the society which can be evaluated as a result of the continuing process in changing the behavior of people towards transgender community (Rahman, 2019).

Among Pakistani families and general public acceptance, and social inclusion is correlated with Islamic teachings that promote a more widespread use of people identifying themselves as transgender ( $\chi^2 = 23.56, p < 0.001$ ) through the inclusive interpretations. The modernized presentations that pressure sympathy and respect for all the people without giving the age of gender identity choice the nudge with positive societal attitude (Abdullah, 2017).

With regard to religious beliefs, the all-inclusive view of the world suggests that one transgender individual should find support rather than condemnation. Ali (2018) states the information that Inclusive interpretations of Islamic teachings challenge traditional gender

norms and promote acceptance within religious communities. The connections between Islamic teachings and the calls for the rights and dignity of transgender people are articulated by the same people. According to Khan (2016) the phenomenon is alone when the religion is considered. These interpretations are based on gender equality and lead to the rejection of all forms of gender violence. The pawns that are teaching with religious communities' pursuit highly respectful peoples' rights and gender dignity and do so in line with Islamic law. Efficacious measures up to the ones that are discussions, and religious educational establishments which are the places where their interlocutors listen to the advocates and they, in turn, share their very positive narrative with not only their own sexual orientation but also the implications.

### **Recommendations for Promoting Inclusivity and Social Justice**

Besides the discussions and information provided, there are several recommendations that can be given to encourage inclusivity and to address transgender exclusion in the Pakistani society:

**Educational Initiatives:** The Educational Initiatives should involve implementing curricula, which should be of the inclusive type of course, in both schools and religious institutions that promote understanding as well as the acceptance of gender diversity.

**Legal Reforms:** Fines for violating laws protecting the rights of transgender people should be increased. It is also necessary to take the preventive measures that will include those against discrimination in the workplace, health care, and education.

**Community Engagement:** Encourage interaction and cooperation between transgender communities, religious leaders, policymakers, and civil society institutions as a means to advance societal integration and solidarity networks.

**Public Awareness Campaigns:** Talk about the rights of attraction through a media campaign, culture such as celebrating different traditions and beliefs that challenge the prevailing stereotypes that we have these days. It also comprises public forums for the participants and the crowd to interact and be on the same level,

### **Conclusion**

Conclusively, "Transgender Isolation in Familial and Civic Events: A Study of Cultural and Religious Influences in Pakistan" gives a clear view of the complexities of transgender discrimination in Pakistani society which is rooted deeply and employs multiple ways. Through both qualitative and quantitative techniques, this study brings the closer linkage of different factors which cause the stigmatization of transgender individuals.

The results show that two significant variables, namely the family dynamic and religious interpretations together with the legal frameworks and the societal views, deeply affect the discrimination and exclusion which transgender individuals face in the family and civic realms. The thematic analysis presents themes that keep coming up such as prejudice, discrimination as well as the absence of acceptance and the quantitative data gives empirical evidence of these problems.

According to the Pearson correlation analysis, it is found that societal attitudes have significant ties with transgender exclusion and so bad stereotypes are a strong factor that supports discriminatory practices. Pearson correlation analysis was used to identify relationships between societal attitudes and transgender exclusion, and the findings reported that negative perceptions are the central predictor of discriminatory practices. The analysis of multiple regression further clarified that both religious interpretations and familial attitudes are the most important predictors of societal exclusion. The independent samples t-test, a statistical method for identifying differences between collective perceptions before and after the measures were taken, the results revealed that changes in attitudes. Also, the chi-square test used to measure

the association between religious inclusive thinking and acceptance for transgender individuals in society displayed a strong relationship.

The need for a multifaceted approach is highlighted by these extensive observations, which also point out the profound urgency of these interventions. The research stresses the need for specific policy interventions, such as activities that create a sense of belonging, educational initiatives that promote the understanding and tolerance of others different from them, and community connections that help transgender people lead lives that align with their values. Approaching these problems from a bigger picture can be a perfect drive for a more integrated society that upholds, and secures the rights and welfare of transgender communities in Pakistan.

### References

Abdullah, A. (2017). Islamic perspectives on gender and sexuality. *Journal of Islamic Studies*, 28(2), 145-162.

Ali, S. (2018). Compassion and justice: Islamic teachings and transgender individuals. *Islamic Review*, 36(3), 201-220.

Awan, Z., & Shehzad, K. (2020). Exclusion of transgender individuals from familial and civic life in Pakistan. *South Asian Journal of Social Sciences*, 10(1), 35-52.

Human Rights Watch. (2009). Pakistan: Landmark ruling on transgender rights. Retrieved from <https://www.hrw.org/news/2009/12/23/pakistan-landmark-ruling-transgender-rights>

Jamal, F. (2021). Familial rejection and societal discrimination: The plight of transgender individuals in Pakistan. *Journal of Social Issues*, 50(4), 380-395.

Khan, Q. (2016). Khawaja sira: Historical and cultural perspectives. *Pakistan Journal of Gender Studies*, 13(2), 75-89.

National Assembly of Pakistan. (2018). The Transgender Persons (Protection of Rights) Act, 2018. Retrieved from [http://www.na.gov.pk/uploads/documents/1526547582\\_234.pdf](http://www.na.gov.pk/uploads/documents/1526547582_234.pdf)

Rahman, T. (2019). Gender roles and religious interpretations in Islam. *Islamic Studies Quarterly*, 27(1), 102-118.