

Citation: Akram, M., Munir, A. S., & Baig, Z. (2023) Socio Cultural Challenges Faced by Transgender: A Study of Islamabad. *Global Political Review*, VIII(III), 39-48. [https://doi.org/10.31703/gpr.2023\(VIII-III\).05](https://doi.org/10.31703/gpr.2023(VIII-III).05)

Vol. VIII, No. III (Summer 2023) **Pages:** 39 – 48 **p- ISSN:** 2521-2982 **e-ISSN:** 2707-4587

Corresponding Author: Maria Akram (Lecturer, Khyber Law College, University of Peshawar, Peshawar, KP, Pakistan. Email: Scholar15jan@gmail.com)



Maria Akram *

Sahibzada Adil Munir †

Zainab Baig ‡

Socio Cultural Challenges Faced by Transgender: A Study of Islamabad



Abstract: *This research investigates the socio-cultural challenges confronted by transgender individuals in Islamabad, offering a nuanced exploration of their lived experiences within the unique cultural context of Pakistan's capital. Through in-depth interviews and thematic analysis, the study highlights the complex interplay of societal norms, cultural attitudes, and religious influences that shape the transgender experience in Islamabad. It unravels the multifaceted challenges faced by this marginalized community, emphasizing the intersectionality of factors such as class, ethnicity, and education. The research unveils a tapestry of transgender experiences, acknowledging the variability of obstacles encountered. The findings contribute not only to academic discourse but also inform policymakers and advocacy efforts aimed at fostering inclusivity and addressing the specific socio-cultural barriers faced by transgender individuals in Islamabad. Ultimately, this study endeavors to deepen understanding and promote positive societal change for a more equitable and supportive environment for the transgender community in the Pakistani capital.*

Key Words: Socio-cultural, Transgender, Marginalized Community, Intersectionality

Introduction

This study examines the sociocultural difficulties faced by transgender people in Islamabad, Pakistan. It explores the transgender community's experiences in relation to Pakistan's sociocultural standards and considers how these difficulties affect their general wellbeing. (Tannehill, 2018) To give a thorough knowledge of the problems experienced by this disenfranchised population, the study uses a mixed-methods approach that incorporates both qualitative and quantitative data. (Shrier, 2021) Around the world, transgender people deal with a variety of difficulties in their everyday lives, such as prejudice, social marginalization, and restricted access to necessities. The prevalent socio-cultural norms and attitudes in their particular communities frequently make these problems worse. Pakistan's capital city, Islamabad, is no different. Transgender people have particular socio-cultural difficulties in this metropolitan setting that have a big influence on their general wellbeing and standard of living (Redding, 2019).

The protection of transgender people from discrimination and the acknowledgment of their rights have grown to be crucial worldwide human rights problems. Pakistan has also taken action to recognize and respect the rights of transgender persons, including legislative changes and policy reforms intended to protect their rights and give them equal opportunity (Redding, 2019). However, the process of effectively putting these measures into action is still difficult and constantly changing, and socio-cultural aspects continue to have a significant impact on how transgender people view the world. (Jacques, 2015)

It is crucial to comprehend the sociocultural difficulties transgender people in Islamabad confront for a number of reasons. (Currah, 2018) In the first place, it illuminates the real-world struggles of a disenfranchised and sometimes misunderstood group in the unique cultural setting of Pakistan's capital. Second, it enables us to examine areas where further advancements are required and evaluate how well current policies and efforts are tackling these problems. (Batool et al.,

* Lecturer, Khyber Law College, University of Peshawar, Peshawar, KP, Pakistan.

† Graduate, Department of International Relations, University of Peshawar, Peshawar, KP, Pakistan.

‡ MS Scholar, School of Politics and International Relations, Quaid-e-Azam University, Islamabad, Pakistan.

2019)) Finally, by generating insights that might guide future treatments and advocacy activities, our research adds to the larger conversation on transgender rights and social justice (D, 2018).

Background of the study

Unfortunately, transgender people have been disregarded for a very long time in Pakistan because to their general rejection, societal stigma, and status of being "trans". These transgender people have no place in either a public line or a place of learning where there is a distinction between men and women. Lack of access to a basic education and decent employment options causes people to obtain covert identity, fictitious names, and odd living arrangements. (Stryker, 2008) The most resistant groups to accept these so-called incomplete entities are frequently their close family members who force them to migrate away from their houses and join their fellows in beginning to live in slums, ghettos, and other remote locations from mainstream society (S. Khan, 2016).

The rich cultural and historical fabric of South Asia plays a significant role in the acceptance of transgender identities there. (Stryker, 2008) Transgender people have played special and cherished roles in society for millennia. In South Asia, they are sometimes referred to as "hijras." The history of the hijra community, with its distinctive character, can be traced back to ancient India and its surrounding areas. The traditional responsibilities that hijra played in ceremonial and ritualistic activities are one significant component of transgender identity in South Asia. Stryker, S., & Van Buskirk, J. (1996b). *Gay by the bay: A History of Queer Culture in the San Francisco Bay Area*. Hijra were summoned to act in these roles during different life events including marriages and births, which were frequently connected with blessings and curses. They were an essential component of cultural celebrations and ceremonies since it was thought that their presence would bring good fortune (Ali B. k., 19 June 2021). Transgender people nowadays in South Asia, including Pakistan and notably in Islamabad, have faced substantial marginalization and prejudice despite their historical roles and acknowledgement. This significant discrepancy between past acceptance and present difficulties highlights the complexity of transgender identification in the area.

The difficulties transgender people currently encounter have been caused by a number of variables. These include the influence of Western binary gender standards as well as the effects of colonial-era legislation that criminalized non-binary and non-heteronormative identities. (Roberts, 2016) The traditional roles and attitudes of hijras and transgender people have changed as a result of sociocultural changes and urbanization. The conflict between historical acceptance of transgender identities and the difficulties created by contemporary society norms, legal systems, and discrimination is highlighted by research in this subject. It underlines the necessity for a complex understanding of transgender identity in South Asia, one that acknowledges both the communities' deep historical roots and their current problems (Ali B. k., 19 June 2021).

Additionally, understanding this historical background is crucial when researching the sociocultural difficulties transgender people in Islamabad and Pakistan as a whole experience. (Frances, 2019) It offers a basis for comprehending the development of transgender identities and the cultural factors that continue to influence transgender people's experiences in the area. It was discovered that the family members, especially the mother who enjoys the gentle character of their boys, appreciate the early indicators of "hijrapan" such as dressing in women's clothing, using makeup, spending time with ladies, and showing interest in household tasks. (The Constitution of the Islamic Republic of Pakistan of 1973) Instead of making fun of such people during their adolescence, other family members condemn their activities. When such adolescents are unable to fulfill their family's expectations for gender-assigned responsibilities, issues escalate. If these people continue to act in a feminine manner as they mature, they will have to deal with abuse of many types as well as rejection and humiliation. ((Embser-Herbert & Fram, 2021))

The society reacts negatively and uncomfortable to feminine behavior and attitude. The pressure of social rejection of their children and criticism of the family begins the opposing role of the family. Male Khawajasiras who behave in a feminine manner encounter prejudice and hostility at their households. (Parr, 2021) They are accused of causing societal issues. The teasing and shaming

behavior of their male neighbors toward their children's gender anomalies hurts the parents of such youngsters. It is odd that feminine acts are initially praised and encouraged before being criticized. Asserting that "predatory" men will enter women's toilets and abuse girls and women under the guise of trans-friendly bathroom legislation, supporters of the North Carolina "bathroom bill" argue that such restrictions prevent violence against women. However, Tran's friends and sympathizers disagree that Tran's women are causing more harm to other women and point out that Tran's men and women are also the targets of violence. There has never been a time when it was more crucial or pressing to protect transgender rights (Iram Batool, 2022).

Trans persons face discrimination in perhaps more significant areas, such as work, housing, and access to general and specialized health care, even if legislation governing choice in restroom facilities are symbolically significant in establishing that trans people deserve respect. The family subsequently owns the disdain that society created. They take use of their family status and encounter prejudice and double standards. The goal of the study is to get insight into the problems that the transgender community faces since society treats them cruelly and to provide information about the day-to-day experiences of transgender people throughout the age range and across the gender identity spectrum (UNAIDS, 2021). The study will examine every facet of everyday life, such as job, education, and mental health, in an effort to gain understanding of the transitioning process. The other part of this study is looking at how things alter following transition and the general health of the individual going through it. The data will be gathered using a qualitative interview method in which the research subject will be encouraged to talk candidly on a range of subjects. (Hubbard . , 2012)

Transgender is a "vast" phrase used to describe persons whose sexual identities differ from those that typically correlate with sex at birth. Many transgender people live their whole lives as someone of the opposite sex. (Walker, 2017) For instance, a transgender male may wish to live as a female, and a transgender female may wish to live as a male. In other words, transgender persons are those who identify as one gender yet exhibit other behaviors, appearances, or identities. The term

"transgender person" does not, however, apply to everyone whose outward display or behavior is gender-atypical (Qaiser Abaas, 2022). A transgender person is someone whose gender identification is not confirmed and who is not either male or female. Transgender people who are mean a full male or female. It means those people they belong from third gender is called transgender.

Legal framework for Transgender Rights in Pakistan

Pakistan has made tremendous strides in recent years in recognizing and defending the rights of transgender people. These developments have been made possible by legislative changes and policy reforms that attempt to remove the long-standing marginalization and prejudice that transgender people have experienced. (Yarhouse, 2015) In the 2011 case of NADRA v. Saima Waheed, one of the significant legal milestones in Pakistan's acknowledgment of transgender rights was reached. The Supreme Court's ruling in this case opened the door for transgender people to self-identify on official papers, including as National Identity Cards (NICs). This significant choice signaled a break from earlier procedures that frequently compelled transgender people to fit into a binary gender category that did not correspond to their gender identification. (Ali B. k., 19 June 2021)

After then, Pakistan made great strides by passing the Transgender Persons (Protection of Rights) Act in 2018. This extensive piece of law was created to give transgender people legal recognition and protection. It included a number of topics, such as anti-discrimination laws, the right to healthcare, access to school and work, and the creation of safe spaces and shelters for transgender people. The bill was praised as a major accomplishment in Pakistan for recognizing and defending transgender rights (J Jami, 2023). The successful application of these regulations still faces major obstacles, nonetheless, in spite of these legal revisions. There is still prejudice and violence towards transgender people in many areas of Pakistan, including Islamabad. Accessing their rights and entitlements is difficult for the transgender community.

Despite legislative gains, research by (Jamil, 2019) highlights the persistent difficulties

transgender people in Pakistan confront. The analysis highlights the disconnect between formal legal recognition and actual execution and urges continued efforts to close this hole. The struggle toward complete equality and social inclusion for transgender people is ongoing, notwithstanding Pakistan's excellent progress in recognizing transgender rights via legislative and policy reforms. The implementation of these legislation as well as the abolition of prejudice and violence against transgender people continue to be crucial goals. It is crucial to keep track of developments and fight for the rights and welfare of transgender populations in Islamabad and throughout Pakistan.

Social cultural expectations and attitudes toward transgender people

In Pakistan, transgender people deal with strongly rooted sociocultural beliefs and conventions that have a big influence on how they live their life, how they feel about themselves, and how they fit into society as a whole. These standards frequently ignore and stigmatize transgender identities because they are firmly entrenched in traditional gender roles and the binary gender system. Pakistan, like many other civilizations, has a binary gender system that categorizes people as either strictly male or strictly female. Because the diversity of gender identities and manifestations is not taken into account by this binary perspective, transgender people who do not conform to this framework are marginalized. Transgender identities are thus frequently made invisible or disregarded in the greater society debate. Transgender people in Pakistan experience widespread social stigma. They regularly experience discriminatory language and treatment. Their social acceptance is hampered by this stigma, which also makes mental health issues worse. It is difficult for transgender people to fully engage in numerous facets of public life because of the pervasive cultural stigma.

Family rejection is among the most upsetting effects of society expectations and attitudes. Many transgender people face family alienation, which can result in homelessness and financial insecurity. In Pakistani culture, where the family is very important, it can be difficult for families to accept transgender family members, which can result in marginalization and desertion. Transgender

people's access to education and work is hampered by discrimination based on gender identification. Many people encounter challenges to obtaining a proper education, and workplace discrimination can result in unemployment or involvement in underserved, informal labor sectors. The urgent need to confront these deeply embedded standards and advance societal acceptability for transgender people in Pakistan is highlighted by research done by (Ali and Rizvi, 2020). These activities must include educational programs aiming at altering society views, legal safeguards against discrimination, and economic possibilities that allow transgender people to become financially independent.

Additionally, transgender activists and organizations' advocacy activities are essential for promoting awareness and opposing discriminatory practices. These initiatives are crucial for creating a welcoming community where transgender people are recognized, welcomed, and given equal opportunity to succeed. Transgender people in Pakistan face major obstacles to their social engagement and well-being due to socio cultural norms and attitudes. Addressing these issues calls for a multifaceted strategy that includes legislative changes, public education initiatives, and assistance for transgender populations so they may live satisfying lives.

Global perspective

The word "transgender" has been defined in a variety of ways by various scholars; therefore there is no single definition that is accepted worldwide. Thus, it is difficult to estimate the number of transgender people. According to a more inclusive definition used in the United States, the estimation of these individuals ranges from 1% at the lowest level to 3% at the highest level. According to a study by the National Center for Transgender Equality (2009), transgender people are finding more and more employment as policymakers have understood that discrimination hurts businesses. Additionally, 39% of Americans are now covered by legal protections, which include gender identity.

Transgender activists are working in Washington, DC, and other regions of America to create legislation that will safeguard the transgender population and make it clear that prejudice in this context is intolerable. They want

to demonstrate that the United States is a land of equality and freedom. The fight for rights that they are waging on behalf of transgender people is a continuation of the long-running struggle for rights in this nation. Transgender people experience prejudice as a result of racism and lower income, which puts them at a disadvantage in terms of class and the economy. Critical concerns must also be the focus of any efforts to grant transgender people equal status. According to studies, transgender people frequently experience mental health problems and discrimination. According to a 2010 research, 41% of transgender people in the US tried suicide.

Legal protection from prejudice for transgender people is required. Gender and expression discrimination is prohibited by current federal and state legislation, and in certain circumstances, the courts have upheld this argument. In New York State, there must be extremely explicit laws against discrimination based on gender and expression. so that the locals won't feel the need to file legal claims with the courts. The majority of people are unaware of the daily struggles that the transgender population faces. There is significant disparity almost everywhere in society. Even their family don't support transgender people on the subject of gender identity and expression. The practice of refusing jobs and accommodations to transgender people simply because they do not fit the predetermined definition of male and female is allowed in several states. According to Khan et al. (2009), society and the media view these people as being without a purpose. According to the National Transgender Discrimination Survey (NTDS), which was performed in 2011, transgender and gender nonconforming people are nearly four times more likely than the general population to live in unfavorable poverty.

According to the National Transgender Discrimination Survey (NTDS), which was performed in 2011, transgender and gender nonconforming people are nearly four times more likely than the general population to live in unfavorable poverty. Research indicates that 57% of transgender people experience familial rejection. They are more likely to be homeless, 72% more likely to be enslaved, and 59% more likely to try suicide as a result of this rejection, according to NTDS. According to a research by the New York

City Anti-Violence Project, women of color, particularly Tran's, are the victims of violent hate crimes and murder nationwide in 2014. In comparison to the general population's 4.6% suicide attempt rate, 46% of trans males and 42% of trans women were found to have attempted suicide in their lifetimes by the Williams Institute and American Foundation for Suicide Prevention (2014). Transgender people are prevalent among those who are psychologically upset, have low incomes and educational levels, have experienced heterosexual abuse, or have used one or more illicit substances.

Transgender Identities and Intersectionality

Awareness the realities of transgender people in Islamabad, Pakistan, and beyond requires an awareness of intersectionality. It acknowledges the complex web of identities and experiences that exists within the transgender community as a result of the intersections between gender identity and several other characteristics, including socioeconomic position, age, ethnicity, and cultural environment. The experiences of transgender people are greatly influenced by their socioeconomic position. Access to healthcare, education, and employment prospects may provide additional difficulties for those from lower socioeconomic origins. The impact on their general well-being of economic inequalities and discrimination based on gender identity might be compounded. Age is yet another intersecting factor. Young transgender people could experience special difficulties with regards to family acceptance and educational prospects. As they mature, older transgender people could have different career and healthcare situations. Addressing the needs of transgender populations across age groups depends on an understanding of these generational distinctions.

Transgender people's experiences are greatly influenced by their ethnicity and cultural background. Diverse communities in Pakistan have varying levels of acceptability and visibility due to diverse cultural norms and customs. Additionally, transgender people from various racial and cultural backgrounds may have quite varied experiences. (Anderson, 2018) Transgender identities and geographic location coexist. The availability of social support, acceptability, and

resources for healthcare and education may differ between urban and rural communities. In Islamabad, transgender people could have a different experience than they would in more rural Pakistan.

Healthcare and medical services are included in the concept of intersectionality. Based on their gender identification, financial class, and geography, transgender people may experience differences in healthcare access and quality. Some medical professionals could be more sensitive to cultural differences and aware about the requirements of transgender patients than others. Depending on the location of Pakistan, there may be differences in the legal protections and acceptance of transgender people. While some may fall behind, other provinces may have more progressive policies. The rights and realities of transgender people are impacted by this legal intersectionality.

Research by Khan (1992) emphasizes the need of taking these many factors into account when addressing the sociocultural difficulties transgender people encounter. It highlights that therapies and regulations should be adapted to account for the variety within the transgender population and that a one-size-fits-all approach is ineffective. Acknowledging intersectionality is crucial for developing a deeper understanding of transgender people's experiences. It provides guidance for more inclusive and focused strategies to address the particular difficulties transgender people in Islamabad, Pakistan, and elsewhere encounter.

Disparities in health and wellbeing across transgender populations

In Pakistan, there are major health disparities that have a negative effect on the overall wellbeing of transgender people. These differences include the higher risk of HIV/AIDS transmission as well as numerous facets of physical and mental health. Transgender people frequently face significant obstacles when attempting to access healthcare. They may be discouraged from getting required medical care if healthcare professionals treat them unfairly or stigmatize them. The inability to obtain healthcare services can cause health problems to worsen by delaying diagnosis and treatment.

Access to gender-affirming treatment, such as hormone therapy and gender-affirming operations, is a key component of transgender healthcare. However, because to their high cost and restricted availability within the healthcare system, many transgender people in Pakistan find considerable obstacles when trying to get these therapies. Physical and psychological suffering may ensue from this. Transgender people have poor mental health as a result of prejudice, social stigma, and a lack of adequate social support. In our group, it's common to struggle with depression, anxiety, and other mental health conditions. These difficulties are made much more difficult by the dearth of culturally sensitive mental health treatments. Transgender people in Pakistan are more likely to get HIV/AIDS as a result of a number of reasons. Risky actions, including doing unprotected sex work, might make them more susceptible to illness. This risk is further increased by limited access to HIV/AIDS preventive and treatment programs.

Comprehensive strategies must be used in initiatives to address these health disparities are care that is culturally competent and attentive to the particular medical requirements of transgender people requires training from healthcare professionals. For the physical and mental health of transgender people, it is crucial to increase access to gender-affirming care, especially by making it more widely available and cheap. Services for mental health assistance that are specifically geared at the transgender community and that address the unique difficulties they encounter are urgently needed. To lessen the risk of infection and to provide appropriate care when necessary, comprehensive HIV/AIDS prevention and treatment programs should be created and made available to transgender people.

To sum up, addressing health inequalities among Pakistan's transgender community is crucial for enhancing their general wellbeing and standard of living. This calls for adjustments to the healthcare system as well as larger cultural initiatives to fight prejudice and stigma against transgender people.

Application of Theory

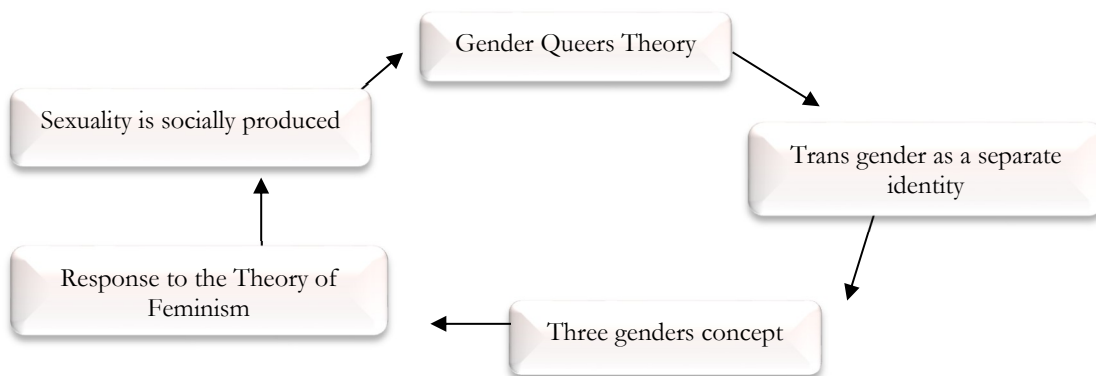
Butler's philosophy rejects a consistent, cohesive sense of gender. It is predicated on the idea that

gender phenomenon contains more than two categories and is not binary. The Third Gender, notably transgender people, is the group that is frequently disregarded. Furthermore, gender is a labeled phenomenon from the start rather than a sociologically stigmatized one. From the moment of a person's birth. Transgender people develop a new personality. Instead of having a single identity, they adopt a feminine persona despite having a masculine physically. It blatantly denies feminism, because feminism simply mandates female rights and emphasizes the prejudice that women experience in society.

In contrast to the third gender's greater susceptibility to prejudice and violence, feminism places emphasis on two gendered occurrences. They have strange sexual behavior and speak with a masculine voice while using feminine first person pronouns. They use cosmetics on a male face and are dressed as women with mustaches and little beards. These traits serve as the foundation for the social prejudice that they experience in society since most people find mixed-gender individuals uncomfortable since of their worldview and womanly attitude, males do not wish to include these transgender people in their organizations, but transgender people frequently frighten women

since they are perceived as men. In none of these two social groups do Tran's genders merge, and as a result, they eventually get divided and are compelled to quit the mainstream gender identity groups.

Butler contends that there is no distinction between gender and sex, and this research study takes transgender people who have acquired various gender identities into account. According to Butler, gender is the stylized repetition of behaviors. These behaviors are imitations of prevailing social norms. Additionally, transgender people don't behave as is expected of them; they use makeup, lipstick, and mannish traits that set them apart from the rest of mainstream culture. Gender typically consists of the social meanings that sex adopts; sex, on the other hand, is placed by the social meanings it takes on, so that gender essentially absorbs and displaces "sex". Transgender people take on a range of roles that render them inappropriate for societal norms and ideals, which causes them to be excluded from society because they act differently from what is expected of them. They transcend the conventional approach. Phenomena of gender in action.



Understanding transgender experiences via intersectionality

In especially in the unique setting of Islamabad, Butler's notion of intersectionality emerges as a critical foundation for understanding the diverse nature of transgender experiences. This idea acknowledges that people are not characterized by a single aspect of identity but rather by a complex

web of interlocking social roles. These positions, which cover topics like gender, color, class, and sexual orientation, intricately interact to influence each person's particular life experience.

The use of intersectionality is particularly important in Islamabad because of the convergence of cultural, religious, and socioeconomic forces. Individuals who identify as trans manage the intersections of their gender

identification with other characteristics, such as their ethnicity, social situation, and religious convictions. These interrelated elements weave together experiences to form a tapestry in which privilege and oppression are intertwined. We obtain a comprehensive grasp of the many factors that shape the lives of transgender people in Islamabad via the perspective of intersectionality. This sophisticated viewpoint equips us to perceive the interdependence of identities and the problems and possibilities encountered by transgender people as being deeply woven into a greater fabric of social complexity rather than being separate experiences. Such understanding creates the groundwork for more accepting laws, campaigns, and assistance programs designed to cater to the particular requirements of transgender people in this rich and varied environment.

The intersectionality lens exposes the complex network of variables that closely influence the experiences of transgender people in Islamabad. Beyond the primary axis of gender identification, a complicated web of factors comes into play, with ethnicity, social class, and religious connections all playing crucial roles. These elements don't exist separately; rather, they converge and overlap, creating complex and frequently one-of-a-kind interactions with a person's gender identity.

Depending on interpretations and ideologies, Islamabad's deeply rooted religious beliefs can either give acceptance and support or contribute to the stigmatization of transgender people. Access to vital resources like healthcare, education, and career possibilities might depend on one's socioeconomic standing, which has a significant impact on the wellbeing and chances for self-realization of transgender people. Because various ethnic groups may have differing levels of social acceptability and cultural practices that overlap with gender identity, ethnicity can also have an impact on experiences. The idea of intersectionality forces us to acknowledge that transgender people's experiences in Islamabad are not uniform, but rather multidimensional and impacted by the intricate interactions of numerous overlapping elements. In order to develop more inclusive and responsive strategies to address the particular challenges and give transgender people the tools they need to thrive and live authentically,

researchers, advocates, and policymakers must first acknowledge these intersections.

In fact, the intersectional lens brings to light the glaring discrepancies that transgender people in Islamabad experience. Those who are a part of minority racial or religious groups frequently experience double prejudice. Prejudices in society that are based on their race or religion make it more difficult for them to be accepted and recognized as transgender people. Conversely, transgender people with better socioeconomic standing have easier access to resources and support systems. They may find it a little bit simpler to deal with the difficulties posed by their gender identity as a result of this advantage. We have the ability to reveal the complex factors influencing the daily lives of transgender people in the complex environment of Islamabad by adopting an intersectional approach. This thorough knowledge forms the basis for the creation of interventions, regulations, and support systems that are more focused and efficient. It acknowledges the interconnectedness of identities and works to build a culture that appreciates and supports fairness and inclusion for all transgender people, regardless of their intersecting social positions. Such a strategy is essential to establishing a culture where each transgender person may live without prejudice and feel complete acceptance.

Conclusion

Transgender as the most neglected part of the society faced many problems. But most influential social and cultural problem faced by transgender in our society is that society not consider them as other gender . As they born the family not accepted them as a family member like their other siblings . Family and societal pressure make them worthless in front of other society member. Like other gender they have their own rights . This study through light on the the socio-cultural obstacles that transgender people encounter in Islamabad, such as gender discrimination stigma and barriers to accessing social and cultural as well as other benefits from society . This study highlight the need of development of inclusive policies and initiatives tailored to the unique needs of the transgender community. this research also has illuminated the socio-cultural obstacles that

transgender people encounter in Islamabad such as discrimination stigma and barriers to accessing h implications of policies .This study extend to policymakers and professionals who must collaborate to foster an environment of inclusivity and acceptance for transgender individuals. The study emphasise the problems of this segment of society moving forward to improve and uplift . These persons should be given the right and dignity is entitled to live a life as a respectable member of society and gender identity or expression.

Suggestions and Recommendations

1. The government should take incentives for the wellbeing of transgender in the study area.
2. The federal Government should establish legal cell for the protection of trans individuals .
3. There should be recognition of their legal status ,self identification and documentation as a gender.
4. The government should provide health care facilities and trainings for their health related issues .
5. In study area there should be care to transgender individuals for further studies researchers should work on problem faced by trans gender to hormone therapy and gender-affirming surgeries in pakistan specially in islamabad .
6. There should be Public awareness programs to enconuter the delima of gender discrimination against transgender individuals
7. The most preveling issue faced by these individual is mentel health and psychological problems .There should be counselling centers for them to improve their mentel peace .
8. This study suggest the further scope in this field is employemey opportunities,safe space for living,Communities support as well as partnership in different Organizations and Government agencies as well other stakeholders.

Reference

- Pakistan, & Khan, M. A. (1992). The Constitution of the Islamic Republic of Pakistan, 1973. <https://ci.nii.ac.jp/ncid/BB19259825>
- Ali, B. k. (19 June 2021). "Transgender Community Slams Almas Bobby's 'True Khawajasira' Comment,". *Today Pakistan* .
- Hubbard, E. A., & Whitley, C. T. (2012). *Trans-Kin: A Guide for Family and Friends Of*.
- Anderson, R. T. (2018). When Harry became Sally: Responding to the transgender moment. https://en.wikipedia.org/wiki/When_Harry_Became_Sally:_Responding_to_the_Transgender_Moment
- Currah, P. M. (2015). *Transgender Rights*. United Kingdom: *University of Minnesota Press*.
- D, J. (2018). "The Yogyakarta Principles: Principles on the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity,". Yogyakartaprinciples.org.
- Frances, L. (2019c). My awesome sister: A Children's Book about Transgender Acceptance. *Mabel Media*.
- Stryker, S., & Whittle, S. (2006). *The Transgender Studies Reader*. Taylor & Francis.
- Redding, J. A. (2019). The Pakistan Transgender Persons (Protection of Rights) Act of 2018 and its impact on the law of gender in Pakistan. *Social Science Research Network*.
- Batool, I., Saqib, M., & Ghaffari, A. S. (2019). Attitude towards third gender: a case study of southern Punjab, Pakistan. *Pakistan Journal of Applied Social Sciences (Karachi)*, 9(1), 19–36. <https://doi.org/10.46568/pjass.v9i1.326>
- J Jami. (2023). "Condition and Status of Hijras (Transgender, Transvestites etc.) in Pakistan," 9.
- Jacques, J. (2015). *Trans: A Memoir*. Verso Books.
- Embser-Herbert, M., & Fram, B. (2021). *With honor and integrity: Transgender Troops in Their Own Words*. NYU Press.
- Parr, G. (2021). *A Kids Book about Being Transgender: Kids Are Ready*.
- Pearce, R. (2012). *Understanding Trans Health: Discourse, Power and Possibility*. United Kingdom: *Policy Press*.
- Qaiser Abaas, G. P. (2022). "History of the Invisible: A People's History of the Transgender Community in Islamabad,". *THAAP Journal*.
- Redding, J. A. (2019b). The Pakistan Transgender Persons (Protection of Rights) Act of 2018 and its impact on the law of gender in Pakistan. *Social Science Research Network*. <https://doi.org/10.2139/ssrn.3339759>
- Roberts, V. (2016). Talking points: Transgender: Christian Compassion, Convictions and Wisdom for Today's Big Issues. *Talking Points*.
- Khan, S. (2016). What is in a Name? Khwaja Sara, Hijra and Eunuchs in Pakistan. *Indian Journal of Gender Studies*, 23(2), 218–242. <https://doi.org/10.1177/0971521516635327>
- Shrier, A. (2021). Irreversible damage: Teenage Girls and the Transgender Craze.
- Shultz, J. W. (2015). *Trans/portraits: Voices from Transgender Communities*.
- Stryker, S. (2008). *Transgender history*.
- Stryker, S., & Van Buskirk, J. (1996b). *Gay by the bay: A History of Queer Culture in the San Francisco Bay Area*.
- Tannehill, B. (2018). *Everything You Ever Wanted to Know about Trans (but Were Afraid to Ask)*.
- UNAIDS. (2021). "Country - Pakistan,". factsheet.
- Walker, A. T. (2017). *God and the Transgender Debate*.
- Yarhouse, M. A. (2015). Understanding gender dysphoria: navigating transgender issues in a changing culture. *Choice Reviews Online*, 53(03), 53–1243. <https://doi.org/10.5860/choice.193062>