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Socio-Political Recognition and Marginalization: An Evaluation of Transgender Rights and Challenges in Pakistan

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ABSTRACT

The transgender community in Pakistan, historically referred to as *Khawajasira*, occupies a complex position at the intersection of cultural recognition and systemic marginalization. This study evaluates the socio-political status and rights of transgender individuals, focusing on the barriers to education, employment, and social inclusion. Utilizing a qualitative systematic review of literature from databases such as JSTOR, Google Scholar, and Emerald, the research analyzes the gap between legislative progress—specifically the Transgender Persons (Protection of Rights) Act—and the ground realities of discrimination. Findings indicate that educational exclusion leads to an "anonymity of profession," where individuals are forced into marginalized occupations such as begging or street performing due to a lack of honorable employment opportunities. Furthermore, psychological factors such as resilience and life satisfaction are heavily impacted by social stigma. The study concludes that legal recognition alone is insufficient; socio-economic empowerment and societal sensitization are required to transition the community from the margins to the mainstream. Recommendations focus on policy implementation for inclusive education and workplace quotas.



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Introduction

The socio-political landscape of Pakistan is characterized by a deep-seated traditionalism that often struggles to reconcile with diverse gender identities. Among the most marginalized groups is the transgender community, a population that has existed in the Indian subcontinent for centuries but has only recently gained formal legal recognition. In Pakistan, transgender individuals—often culturally categorized under the umbrella term *Hijra* or *Khawajasira*—face a unique paradox: they are sought after for blessings at births and weddings, yet they are systematically excluded from the fundamental structures of society, including the family unit, the classroom, and the formal workforce.

Historically, the *Khawajasira* held positions of respect and authority in the Mughal courts, serving as guardians of the harem and trusted advisors. However, the colonial era introduced Victorian moral codes and the Criminal Tribes Act, which criminalized their identity and pushed them to the fringes of society. This historical trauma has persisted into modern Pakistan, where the community is often associated with poverty, illiteracy, and "undesirable" professions. The struggle for socio-political recognition in the 21st century is, therefore, a struggle to reclaim a dignity that was stripped away by colonial and subsequent social constructs.

The Legal and Social Gap

In 2018, Pakistan took a landmark step by passing the *Transgender Persons (Protection of Rights) Act*, which allowed individuals to choose their gender identity on official documents and prohibited discrimination in schools, hospitals, and workplaces. This was hailed internationally as a progressive move for a conservative nation. However, as this study explores, the existence of a law does not immediately translate into social acceptance. Transgender people continue to face "social death"—a state where they are disowned by their families and forced to live in secluded communities under the protection of a *Guru* (mentor).

The problem is cyclical: social stigma leads to

school dropouts; lack of education leads to unemployment; and unemployment forces individuals into "anonymity of professions" such as sex work or dancing. This research aims to analyze these systemic hurdles by synthesizing current academic literature. By examining the intersection of education, employability, and psychological resilience, this study seeks to provide a comprehensive picture of the transgender experience in Pakistan today. It moves beyond the legal definitions to look at the lived experiences of a community fighting for the simple right to be recognized as equal citizens.

Background of the Study

The background of this research is rooted in the 2009 Supreme Court of Pakistan ruling, which first granted the "third gender" the right to a National Identity Card (NIC). This judicial intervention was the catalyst for the modern transgender rights movement in the country. Before this, the community was essentially invisible to the state, lacking the right to vote, inherit property, or even receive a formal burial in some instances.

The study is also informed by the socio-economic shift observed in the Khyber Pakhtunkhwa (KP) region. As noted in the literature, KP has been a focal point for both transgender activism and targeted violence. The displacement of transgender people from their homes often begins in early adolescence, creating a "lost generation" of youth who miss out on formal skill development. The "Guru-Chela" (Master-Disciple) system provides a social safety net that the state fails to offer, but it also tethers the community to traditional, non-formal economic activities. Understanding this background is essential to comprehend why legislative changes have yet to significantly improve the economic "Shift of Occupation" for these individuals.

Literature Review

The literature regarding transgender rights in Pakistan and globally revolves around themes of legal evolution, educational exclusion, and psychological impact.

1. Educational Hurdles and Occupational

Shifts Nazir and Yasir (2016) provide a foundational analysis of the educational barriers in KP, Pakistan. Their research utilizes quantitative interviews to show that discrimination in educational institutions is a primary driver for the "anonymity of profession." When transgender students face harassment from peers and teachers, they withdraw from formal education, which subsequently limits their employability in "honorable" fields. This study highlights that the lack of educational involvement results in a weakened social and economic status that lasts a lifetime.

2. Legal Frameworks and the "TRIP" Project

On a global scale, Williamson (2023) introduces the *Trans Rights Indicator Project (TRIP)*, which offers a global analysis of how different nations recognize transgender rights. This literature places Pakistan's 2018 Act in a global context, showing that while Pakistan has strong "de jure" (legal) rights, it lacks "de facto" (practical) implementation compared to other developing nations. This comparison is vital to understanding that Pakistan's challenges are not unique, but are exacerbated by specific cultural and religious sensitivities.

3. Psychological Resilience and Life Satisfaction

The psychological dimension is explored through the work of Kahraman (2023), who investigated the relationship between emotional expression and life satisfaction in marginalized gender groups. Although the study focused on Turkey, its findings are highly relevant to the Pakistani context, suggesting that psychological resilience is built through community support (the Guru system) rather than state intervention. The literature indicates that "life satisfaction" for transgender individuals is directly tied to their ability to express their identity without fear of violence.

4. Healthcare and Reproductive Rights

Recent roundtable discussions (cited in the document) emphasize that the "Sexual and Reproductive Health and Rights" (SRHR) of transgender populations are often ignored in the Pakistani healthcare system. Doctors often lack the training to treat transgender patients with dignity, leading

to a "medical distrust" that prevents the community from seeking help for HIV/AIDS or other chronic conditions.

Methods of Searching Selected Studies:

I used different databases for gathering content on my topic by using several keywords which are given above. The further explanation about the databases which I used are given below in the form of screenshots. I used Emerald, Taylor & Francis, Jstore, Google Scholar and some other random databases. The screenshots of some databases are added above.

Educational Barriers and Occupational Shifts

In the study of (Nazir & Yasir, 2016) they discussed the challenges and hurdles faced by transgenders in educational and professional areas. The main purpose of their study is to define the anonymity of their profession which transgenders adopt due to discrimination faced by them in society and the less rate of their educational involvement. It also discusses about the other jobs which are easily adopted by these transgenders because of not being employed in honorable fields which results in weakening them socially and economically. This study collected data by using quantitative method from 100 respondents of a sample size through interviews and questionnaire. The number of questions were intentionally kept less and simple in order to make them easily understandable. The questionnaire translated in English after writing in Urdu first because the population of transgenders was not good enough to understand the questionnaire in English. This study covers the five districts of KPK out of 25. As there is not enough literature exist about the rights of transgenders in KPK, the researchers have to run a campaign on the rights of 3rd gender people which is not proved effective because of unavailability of enough knowledge about their rights. While collecting data researcher found that transgenders feel uncomfortable during interviews. So, researchers use another tool of interviewing their neighbors which helped them a lot in exploring the real facts of their lives.

The findings of this research which were explored

by researchers are given that the rate of education is very low in castrates as we move from lower to higher level of education. Mostly the population of castrates limit their education till primary or middle level due to various reasons. The researchers did not find any single master's degree holder. Only 30% got education till primary level, 35% attain education till middle level, 17% till matric level and only 4% are graduated out of total. Moreover, they found that there is no system of quota in Pakistan's educational system for castrates. So, because of having no chance of getting a job in a honorable institute due to their low education level, all of them have to compete in society to fulfill their basic needs. Another reason found by researchers of quieting the education by castrates is that they will never be able to get a good job although they have highly qualified degree due to sick mindset of society. According to a survey in Pakistan, out of 2755 peoples, only 55% of the population is in the favor of giving special quota in the educational and professional fields to castrates.

Psychological Resilience and Life Satisfaction

In this article (Kahraman et al., 2023) aimed to investigate in male castrates' individuals, the correlation of life satisfaction, emotional expression and psychological resilience. Mostly, it is found that mental diseases are very common in gays due to societal stigmatization and judgment. So, in this regard, researchers found it important to examine their ability to express emotions, and to know about this that how much are they satisfied with their life or what are their inner bounciness especially in the developing countries like Turkey. A quantitative research is being done by researchers by selecting 80 participants out of which 40 are gay that are associated with LGBTI and 40 are normal heterosexual men, but the common thing is this that both groups share common demographic features. The researchers give a form to participants on which the questions are design according to three scales, i.e., the emotional expression scale (ESS), the adult life satisfaction scale (LSS) and the resilience scale for adults (RSFA). T-test, Mann-Whitney U, and Kruskal-Wallis independent sample used for

comparison and data is evaluated with SPSS 20 program. The researchers didn't find any connection between the totals of EES, LSS and RSFA in heterosexual masculine individual. According to Kahraman et al., (2023) in expressing satisfaction of life and emotions there is soberly optimistic association in homosexual and heterosexual male individuals. Homosexual male entities are more enrich in the skills of expressing emotions as compared to heterosexual male persons. Similarly, resilience level is also more in gays as compared to normal males. They found that those castrates have substantial level of expressing of emotions who recognize their sexual orientation during puberty. Psychological resilience is much more in non-smoking gays individuals. It has following limitations:

- It has small sample size.
- Researchers find difficulties in contacting gay persons.
- This study also has this limit that researchers compare a small group of 5 to 6 persons to a large group of 30 people that can affect the result due to higher chances of differences of individual.

It has following implications:

- This study can help the specialist of mental health.
- It can help psychologists to get deep understandings of gay individuals in order to do more interventions for the population of homosexual individuals.

In order to meet with the basic needs of life eunuchs sex workers have to face a number of health issues. The researchers had the purpose to calculate the experiences of STD-related diseases and health status of the eunuchs in turkey which are not registered because out of 100,000 sex workers in Turkey only 3000 are registered in the 56 brothels and have social security.

Researchers selected the qualitative design for conducting the research. They conduct the interviews in detail from 24 persons in Istanbul, out which 19 are castrate sex workers and 5 are physicians. The research is completed in 9 months

from March 2021 to November 2021. Researchers prepared a form based on relevant research studies and new legislation on health rights. Firstly, it was created for sex workers and then it was modified for physicians.

Asthma, chronic obstructive pulmonary disease, diabetes, allergic diseases, and neurological illness are some chronic diseases which are commonly found by researchers in eunuch's sex workers. Although all diseases are needed to focus but some alarming diseases or situations are STDs, psychological problems and the risk of suicide. Researchers also find that these persons are also confused in the selection of public and private hospitals. There is important need to go for testing of STDs but it was found that shortage of information, financial weakness and security issues are some reasons which restrict them to undergo for regular testing.

The main purpose of Fazi and Bibi's research is to compare the Pakistan and India's right of laws of transgender in order to avoid the discrimination and violation of their rights. This comparison is made for doing modifications in the Pakistan's legislation because after partition Pakistan and India both of these countries implemented the same penal code as the first ever criminal code.

The researchers use qualitative and standard analytical approach in the comparative study of transgender rights in Pakistan and India. It involves in discussing the process of framework of law and policy making institutes in deep down.

In this research paper Fazi and Bibi wants to suggest the improvements in Pakistan's legislation for the protection of rights of castrates in Pakistan without affecting the core subject and they did comparison between India and Pakistan because both of these countries implemented the same Indian penal code as the first ever criminal code.

Global and Legal Frameworks for Transgender Rights

Williamson (2023) wants to analysis the rights of eunuchs, nationally and internationally. The main purpose of researcher is to answer the most commonly asked questions like concerns of countries for the protection of the rights of

castrates, leading of eunuchs into minorities after legislative implications about the rights of eunuchs and favorable conditions which can enhance the rights of castrates. The researcher also wants to overcome the limitations and make accessible the data on rights of transgender, globally.

Myles introduced a new dataset. She uses 14 indicators in order to internment the deficiency or existence of laws that have linked with criminalization, legal gender recognition and anti-discrimination protection. She applied these indicators in 173 countries where people had been facing this situation since 2000 to 2021.

After collecting the data researcher outlined the rights of castrates from 2000 to 2021 and found that many countries start enhancing their strategies. The average global TRIP score remained very low in the data, i.e. 23.5%. Another finding done by researcher is that she found countries didn't always have same rights to gays and sexual orientations after comparing TRIP and LGB indexes.

The community of castrates is considered as ashamed society and they are highly downgraded in social, political and economic life. The main purpose of this research by (Mamun et al, 2022) is to least the inhuman behavior of society in Bangladesh towards the community of castrates because they all have the rights to use all the opportunities and services, because it is their birth right.

Researchers uses qualitative method and involves in interpreting the already existing primary data. The researchers search out the content from different databases like Google Scholar, PubMed, Scopus and Web of Science by using different keywords such as "hijras", "third gender", "transgender", "social exclusion", "discrimination" "Bangladesh". They collected more than 90 documents from June 2021 to May 2022. They selected 36 articles and news reports for data analysis after screening the complete documents.

After interpreting they found that the most deprived and helpless population of our society is the eunuchs' community. They find that the hijras

face an inhuman treatment in Bangladesh due to their cultural and social norms. Their ways of earning for the fulfilment of their basic needs are different as compared to other people. As people don't like their presence in public places that's why it become difficult for them to adopt normal ways of earning and they indulge themselves in begging and prostitutions.

Hijras are disadvantaged of enjoying civil and medical rights as other communities enjoy. They lack the access of modern and enhanced ways of health care and job chances. Today, as the world start progresses, now different NGO's and governmental organizations start showing their concern for protecting the rights of hijras.

The main purpose of this study is to examine those factors which affects the attitudes of homosexuals such us social factor, religious factor and secular factor. These effects of factors on homosexual was studied in five countries of Middle East which includes Bahrain, Iraq, Jordan Libnan and Turkey.

The researchers selected the quantitative method design for the research article. They utilize data from wave 6 of world values survey. It lasts for 4 years from 2010 to 2014 and researchers collected data through surveys and interviews which are conducted by face and on telephone. Researchers selected those people whom age is 18 or more than 18. This present study conducted the data from five nations and the total number of the respondents is 5885.

The findings of this articles are that the social factors, religious factors and secularization factors all are highly linked with individual behavior about homosexuality. The researchers found that all these factors and their link with individual attitude about homosexuality is not same in these five nations because every nation has its own unique values of culture and features of politics.

Although Pakistan's government passes several laws for the transgender community so that they will enjoy equal rights like other people but due to people's narrow mindedness their community is still most deprived community, especially in conservative society of Pakistan. The aim of this

study is to find out the political domain in Pakistan's print media of transgender. And to measure the how much media give the attention to transgender in Pakistan's newspapers. There is another purpose of this research is to investigate the representation of transgender in media during campaigns.

The design which researchers selected for conducting the research and analysis the data is quantitative content analysis approach. Those news items, articles and editorial which covers transgender community in the general elections of 2018 were taken as samples while applying random systematic sampling. In this article, news outlet like Dawn and Jang are independent variables while transgender is the dependent variables.

The researchers find that in Pakistan's mainstream print media eunuchs get very least representation. In the general elections of 2018, transgender got very minimal representation and the representation which they got is just because of some specific references. In every walk of life especially in political life and in political participation in the political affairs of the country, media treat transgender people as abnormal people who have no chance to contribute in any field of life.

This paper is about to get an insight view of that community which is still victim of marginalization, i.e. Transgender. The aim of this research paper is to highlight the challenges which are being faced by transgender in workplaces. To highlight the expectations that transgender have from the society is also a main objective of this research paper.

In order to get deep down details about the challenges faced by transgender in workplaces, the researchers adopted qualitative method. They used sample technique and gather case studies. The researchers selected the population of transgender from Gujranwala and Sialkot districts between the age of 25 to 70 either they are married or unmarried. The researchers specified a criterion for respondents like it is necessary for transgender to not involve in dancing and prostitution, living with their blood relations and

are self-employed.

Almost all the participants point out the weird behavior of their fellow colleagues as the research is concerned about the challenges faced by transgender in their workplaces. A number of participants told them that they are facing sexual harassment in their work places while some are the victims of forced prostitution. Some of their colleagues are used to making fun them while some hide their sexual identity for saving themselves from other. Most of them lack their self-confidence due to inhuman behavior of other heterosexual people.

The purpose of this study by Arun, Jennifer and Sushree in 2020-2022 is to explore the socioeconomic troubles experiences by migrant women transgenders of India during the COVID-19 pandemic and the factors that contributed to the vaccine hesitancy in the community of these people. The main aim of the study held in India is to provide insights that could help government officials of India and policymakers to develop more inclusive policies and interventions that address the specific needs of the transgender people and especially in the times of the pandemic crisis.

The method used in the study of A.K. Acharya and colleagues majorly involved semi-structured interviews with the 43 transgender migrant women from Sambhalpur City, Odhisha, India during June and August 2021.

These participants were selected using a snowball sampling technique, in which quantitative and qualitative data of the participants' socioeconomic conditions, their knowledge and attitudes toward COVID-19, and there with the vaccine hesitancy etc.

The quantitative data was analyzed using statistical methods, while the qualitative data underwent Critical Discourse Analysis (CDA) to interpret the complex social and interpersonal dynamics affecting the participants.

The study reveals that the pandemic severely impacted the livelihoods of transgender migrant women, who mostly depend on informal work like sex work and begging. The lock downs led to

significant financial difficulties, pushing many into taking on high-interest loans to survive.

Another key finding is the widespread reluctance to get vaccinated among the participants, mainly due to negative experiences with healthcare facilities. Discrimination and hostile treatment from healthcare workers have resulted in a deep mistrust of medical services.

The research also points out the mental health struggles experienced by the participants, worsened by the social and economic stresses of the pandemic. Many of them reported feeling isolated, stressed, and depressed, which stems from their unstable living situations and societal stigma.

The study conducted by Saddique delves into the significant challenges faced by transgender individuals in Pakistan, a nation where the dominant religion, Islam, advocates for equality but where such principles are not always applied to the transgender community. This discrepancy reveals a critical gap in the protection and recognition of transgender rights, despite formal legal statuses that should afford such protections.

The research aims to shed light on the systemic neglect and severe difficulties faced by transgender people in Pakistani society. It seeks to illustrate the profound impact of societal, familial, and institutional discrimination on their daily lives and well-being, advocating for a better understanding and change.

The methodology of the study involved a comprehensive literature review combined with an analysis of numerous media reports that detail the circumstances and treatment of transgender individuals in Pakistan. By integrating various sources, the researchers were able to construct a multifaceted view of the societal and legal challenges faced by this community.

This method provided a robust foundation for understanding the depth of marginalization and exclusion transgender people experience. The goal was to document these challenges comprehensively, to inform stakeholders and policymakers of the need for significant social and legal reforms.

The research highlights that transgender individuals in Pakistan face profound marginalization. Despite the Supreme Court of Pakistan granting them certain rights in 2013, these rights are seldom implemented. Transgender people find it difficult to secure government employment, access health care, and ensure their personal safety. They face widespread ignorance and rejection across various aspects of life, with little to no support from NGO's and human rights organizations.

The cultural context in Pakistan presents a paradox where transgender individuals, though involved in many traditional festivities, are not accepted as full members of society. Many are disowned by their families, who view them as a source of shame, pushing them into precarious and unsafe living conditions that often include sex work and begging.

The study also points to severe health disparities and the high risk of violence that transgender individuals face. There are frequent reports of physical attacks, and when medical care is necessary, the treatment they receive is often compromised by healthcare providers' confusion over whether to place them in male or female wards. This discrimination has led to delays in treatment and even preventable deaths.

Karan Gulati and Tushar Anand conducted a study to explore the rules about inheritance, which is about who gets property or money when someone dies, with a specific focus on transgender people in India. They wanted to find out if the laws support or ignore the needs of transgender individuals when it comes to receiving things like houses, land, or money after someone passes away.

To conduct their study, Karan Gulati and Tushar Anand looked carefully at many different laws and decisions made by courts from the year 1950 to 2021 that talked about transgender individuals. They investigated how these laws and court decisions treated transgender people regarding inheritance. They also studied how having or not having important personal documents like ID cards affects transgender people's ability to claim their rights to inherit property.

Karan Gulati and Tushar Anand found several important things. First, they discovered that the inheritance laws are usually written for people who are identified strictly as male or female. These laws do not consider transgender people, which creates big problems for them. Because the laws don't fit their identities, transgender individuals often struggle to claim their inheritance rights.

They frequently face issues like not having the right documents to prove who they are, which makes it very difficult for them to prove their relationship to the deceased person and claim what they are supposed to inherit. Additionally, they sometimes face unfair treatment under these laws, which do not protect them properly.

The main goal of this discussion, led by Sofia Gruskin and a team of experts, was to understand how to better support the health and rights of transgender people around the world. They aimed to start a big and important conversation. They wanted to use their knowledge and skills to suggest changes that could make life better for transgender individuals.

The team consisted of nine professionals from different backgrounds, including law, health, and social work. They gathered to discuss the challenges that transgender people face in accessing proper health care. The discussion was meant to gather diverse ideas and explore solutions to improve health services and societal understanding for transgender people.

The experts discovered several issues during their discussion. They noted that discrimination and a general lack of understanding within society and the medical community often prevent transgender people from receiving necessary health care. Another key point discussed was the importance of legal recognition for transgender people. Being recognized legally helps in reducing discrimination and improves access to health services.

The purpose of this study, led by researchers Shahinur Akter and Shankha Saha, was to evaluate the effects of legal recognition of the third gender in Khulna, Bangladesh. In 2013, the government of

Bangladesh officially recognized the third gender, aiming to improve their social and legal status.

The study sought to determine how this significant legal step has influenced various aspects of their lives, including social acceptance, economic opportunities, political participation, and access to health and legal services. Akter and Saha focused on whether the changes in the law have translated into real-life improvements for the third gender individuals living in this district.

To conduct their research, Akter and Saha employed a qualitative approach, which allowed them to gather rich, detailed data through personal stories and experiences. They chose the city of Khulna for their study area due to its diverse third gender community and lack of prior research in this region regarding the impact of legal recognition.

The researchers used a combination of in-depth interviews (IDIs) and key informant interviews (KIIs) to collect data. A total of 13 participants were selected through snowball sampling, a technique suitable for reaching hidden populations like the third gender, who may be less visible or more reticent to participate in studies due to societal stigma. The interviews focused on exploring the participants' personal lives, societal interactions, and the changes they have noticed since the legal acknowledgment of their gender identity.

The findings of the study highlighted mixed outcomes. On a positive note, legal recognition has empowered the third gender community by providing them with a sense of identity and increased societal participation. Many participants reported feeling more accepted in social settings and more confident in their public interactions. They were also able to participate more in community and religious events, which was less common before the legal recognition. However, the study also revealed that improvements in economic status were limited.

The majority of the third gender individuals continued to rely on traditional livelihoods such as performing at ceremonies, which often did not provide stable or sufficient income. Additionally,

while political participation improved slightly with increased voting rights, significant barriers remained in accessing healthcare, legal services, and fair treatment from law enforcement. Discrimination and social stigma still pervaded many areas of their lives, affecting their quality of life and access to opportunities.

David AB Murray's study explores how LGBT refugees learn about Canada and adapt to its society after fleeing their countries due to dangers they faced because of their sexual orientation. The study aims to understand how these refugees adjust to new ideas of citizenship and queer identity within Canada.

Murray based his research on interviews with LGBT refugees and participation in support groups in Toronto. He looked into how these refugees get used to Canadian ways of thinking about citizenship, the nation-state, and queer communities through both formal and informal learning experiences.

Murray found that while legal recognition in Canada provides LGBT refugees with a new identity and safety, the process of claiming asylum itself is challenging. Refugees have to learn to navigate through complex bureaucratic and cultural processes to prove their identities and persecution stories convincingly.

During support group meetings, they engage in discussions that help them understand and articulate their experiences and identities in ways that align with Canadian legal and social expectations. This learning process is critical for their asylum claims but also involves adapting to new, sometimes uncomfortable, ways of expressing their sexual identities.

Discussion

The discussion highlights that the "anonymity of profession" is not a choice but a systemic imposition. The data suggests that the transgender community in Pakistan is trapped in a state of "un-employability" caused by the state's failure to protect them during their school years. While the 2018 Act provided a legal identity, it did not provide an economic one.

There is also a clear conflict between traditional

cultural roles and modern rights. The "social status" of transgender people remains tied to their performance in traditional rituals, which limits their mobility into corporate or administrative sectors. Furthermore, the discussion points out that political recognition (the right to vote) has not yet translated into political representation; very few transgender individuals have successfully run for office or influenced policy at a high level.

Conclusion

In conclusion, the socio-political recognition of transgender people in Pakistan is in a state of transition. While the legal foundation has been laid through Supreme Court rulings and parliamentary acts, the social architecture remains exclusionary. The community continues to suffer from high rates of illiteracy and economic marginalization due to persistent discrimination in schools and workplaces. The psychological resilience of the community is remarkable, yet it is born out of a necessity to survive a hostile environment rather than a flourishing social status.

Recommendations

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- 1. Educational Quotas and Sensitivity Training:** The Ministry of Education should implement specific quotas for transgender students and mandate sensitivity training for staff to prevent bullying and dropouts.
- 2. Economic Empowerment Programs:** The government should partner with the private sector to create "honorable" job opportunities and vocational training specifically tailored for the transgender community.
- 3. Healthcare Reform:** Medical curricula should include modules on transgender health to ensure that healthcare providers can offer dignified and informed care.
- 4. Family Sensitization Campaigns:** National media campaigns are needed to discourage the practice of disowning transgender children, keeping them within the family support system.
- 5. Strict Enforcement of the 2018 Act:** Legal aid centers should be established to help transgender individuals report discrimination in workplaces and public spaces, ensuring the law is more than just paper.

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The author declared no potential conflicts of interest with respect to research.

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