GENDER-DIVERSE IDENTITY AND SOCIAL ACCEPTANCE IN CONSERVATIVE SOCIETIES

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Abstract
The social acceptance of gender-diverse identities in conservative societies is a theoretical debate and policy concern across the societies. Social structures and processes shapes individual perception about the acceptance of gender-diverse identities. This study thus investigates the relationship between gender-diverse identities and social acceptance in conservative societies where traditional norms and cultural values dominates individual's perception of accepting diverse gender identities. A fixed quantitative research design is adopted in this study to objectively quantify the relationship between gender-diverse identities and its social acceptance across the conservative societies. This study has specifically examined individual acceptance of diverse gender-diverse identities with specific focus on different factors, such as age, education level, religious beliefs, and exposure to gender diversity. Using a structured questionnaire, data were collected from 400 respondents. Through stratified random sampling technique, participants were recruited from different age groups and educational backgrounds who belonged to conservative cultural contexts. Inferential statistics, including Pearson correlation and multiple regression analysis were used to objectively identify significant predictors that establish a relationship between the social acceptance and gender-diverse identities. Findings of the study revealed a low-level of acceptance for the diverse and non-conformed gender identities among old age people. However, the acceptance level of diver's gender identities among younger and educated respondents was high. In order to ensure social integration across the gender diverse-groups this study recommends launching awareness programs and designing inclusive policies to eliminate discrimination against gender-diverse identities.
Key Words: Gender identity, gender-diverse identity, social acceptance, conservative societies,Transgender

Introduction
Gender identity is a socio-cultural construction that makes a person socially acceptable to the society. It encompasses an individual's internal sense of self and introduces her/his to the society being female, male, and sometimes both or none of them. This internal experience may or may not align with the sex assigned at birth. The recognition of diverse gender identities, including transgender and non-binary identities, has gained prominence in recent years, challenging traditional binary conceptions of gender (American Psychological Association, 2015).

However, gender identity grow more complex and nuanced, particularly in academic settings, the use of standardized frameworks—such as the American Psychological Association (APA) style—becomes essential. These frameworks ensure consistency, clarity, and credibility when presenting arguments on socially sensitive topics. Strong arguments should be supported by logical reasoning and credible evidence, and many academic tasks further require critical analysis, and the integration of original insights derived from that evidence (Rashdi & Sarfaraz,2025).

The way people think about gender diversity is shaped by things like culture, religion and education level. In places where gender expectations are tightly followed, people who do not conform are usually opposed and often feel rejected and pressured (Costa & Davies, 2012; Whitehead, 2020). Social acceptance means how welcome and included people or groups become in the overall community. It is often the case in conservative societies that acceptance of people with diverse gender identities is limited because most traditions and religions support only two genders and affirm that everyone is heterosexual. People face this lack of acceptance by dealing with discrimination, social exclusion and not accessing as many resources or opportunities as others (Norton & Herek, 2013). Studies point out that age, education and religious beliefs have a big impact on attitudes about gender diversity.

People who are younger and better educated generally are more open to people who belong to gender-diverse groups. People who strongly believe in traditional religions can tend to have conservative ideas about what it means to be a man or woman (Pew Research Center, 2022). Likewise, religion and cultural values greatly influence people's reception of gender identity. Many traditional societies believe that religion supports the usual gender roles and acting differently from these roles is seen as wrong. Such religious attitudes commonly lead to less acceptance of those who are gender-diverse and can block efforts to create inclusive societies (Whitehead, 2020). Shared beliefs, values and customs in a society have an effect on people's views on gender identity. When gender rules are very clear in society, people who do not match those roles might get excluded and suffer discrimination. Because of these cultural and religious aspects, it becomes harder for gender-diverse people to be accepted socially (Hill & Willoughby, 2005). Exposure to different ideas and learning through education encourage better views on gender diversity. Including gender diversity in education can work against bias and encourage everyone to accept each other better. Taking part in conversations with gender-diverse people or observing gender diversity in media may help people become less biased and more empathetic (Tee & Hegarty, 2006). People with better educational backgrounds tend to support welcoming all genders and challenge accepted gender roles. Programs in schools that address gender diversity and inclusion can be important in changing conservative attitudes about gender (Nagoshi et al., 2008).

Talking about gender identity is a sensitive issue in Pakistan, largely since it is tied to religious and cultural traditions. Khawaja sira, Pakistan's word for transgender individuals, have always been accepted by the culture, yet acceptance by society is still very limited. Though transgender people have legal rights under the Transgender Persons (Protection of Rights) Act 2018, the general attitude is still influenced by deeply conservative beliefs. Discrimination, social isolation and less access to jobs, education and healthcare are common issues faced by gender-diverse people in Pakistan, according to Khalid and Malik (2024). Religious authority, a lack of recognition and limited presence in major media stop some groups from being accepted. Nevertheless, both urban youth and those who are better educated are starting to accept #MeToo more, meaning that education and awareness can have a big impact. This study is of great importance for Pakistan, since it requires greater inclusion, public education and grassroots projects to accept and respect all gender identities.

Research Objectives

The primary objectives include:
- To measure the level of social acceptance of individual's gender-diverse identities
- To investigate the factors that influence societal approach to gender-diverse identities
- To analyze the relationship between these factors and levels of social acceptance

Research Questions:
- What is the level of social acceptance towards individuals with gender-diverse identities in conservative societies?
- How do demographic variables such as age, education level, and religious beliefs influence attitudes toward gender-diverse individuals?
- Is there a statistically significant relationship between exposure to gender diversity (e.g., through media, education, or personal interaction) and the level of social acceptance in conservative societies?

Significance of the Study

It is very important to understand what influences how conservative societies handle gender diversity, since this helps create effective approaches to acceptance. Using the findings, this research suggests actions such as awareness programs and policies that deal directly with obstacles to acceptance as seen here. In addition, this research adds to discussions on gender diversity and social inclusion by demonstrating the ways acceptance works in conservative societies. It shows that education, exposure to many cultures and careful review of cultural and religious beliefs help foster fairness and equality among people.

Literature Review

1. Gender Identity as a Social Construction

Gender identity is a socially constructed reality that does not introduces individuals just as male or female, rather it deals with people's sense of themselves and their concept of personal identity, often not in agreement with the sex stated at birth (APA, 2015). Words like transgender, non-binary and genderqueer indicate that gender is now understood as having many points instead of just two. As a result of these identities, people are questioning why traditional and legal structures insist that individuals should act according to gender norms (Butler, 2004). Social expectations and norms in different cultures guide and define the behavior, duties and expressions people are expected to have depending on their gender. According to West and Zimmerman (1987), people perform and support gender through their everyday interactions and social systems allow it to be maintained. It involves the idea that departing from the norm can result in others treating non-conforming people as 'deviant.' In a lot of conservative places, religious beliefs, traditional customs and history determine the fixed roles of women and men. Most of these communities promote the idea that different gender expressions are wrong or against nature (Winter et al., 2009). Thus such ideologies create a society in which people who are gender diverse are considered deviant and often avoided or rejected.

2. Factors Influencing Social Acceptance of Gender-Diversity

Multiple studies indicate that attitudes toward gender-diverse individuals are influenced by a Many different demographic and sociocultural influences are involved. Among them, age, education, religious convictions and encounter with cultural diversity are especially notable. Young people are generally more likely to be supportive of transgender and non-binary individuals, research shows (Flores et al., 2018). The fact that social norms are changing between generations and young people are more likely to see diversity in classrooms and entertainment may explain this. Likewise, the level of education a person has is strongly related to whether they are inclusive. People who are more educated often hear different

opinions and become more open-minded about gender identity (Norton & Herek, 2013). Religious beliefs, when used to strict rules about gender and sexuality, can change how accepted a person is socially.

Transgender identities in conservative religions can be seen as breaking the rules of faith or morality, so people may be excluded from their communities (Yip, 2005). Often, cultural standards influenced by patriarchy and binary gender, encourage men and women to accept traditional gender roles (Connell, 2002). The more transgender individuals are exposed to, either through personal interaction or media, the more positively people see them (Gillig et al., 2018). Media can reinforce stereotypes or counter them by presenting many perspectives from different people. Having empathetic characters that are gender diverse can work to lessen prejudice and instead increase acceptance. A 2020 Pew Research Center survey in countries with significant Muslim populations showed that many people still reject LGBTQ+ individuals and people with different gender identities. At the same time, the study pointed out that acceptance of homosexuality was rising among educated and urban youth (Pew Research Center, 2020). There seems to be a growing gap between traditionalists and those who promote change and education and town growth are major forces in this.

3. Legal Reforms vs Social Realities about Gender Identity in Pakistani Context

In Pakistan, people recognize the impact of gender diversity, but at the same time many groups are socially excluded because of it. The community made up of intersex, transgender and third-gender people known as Khawaja Sira has been recorded for many centuries (Khan, 2016). At the time of the Mughals, Hijras served in royal courts, but after British rule started, their position was greatly lowered due to laws such as Section 377 which made dressing outside traditional gender roles illegal (Human Rights Watch, 2016). Thanks to the Transgender Persons (Protection of Rights) Act 2018 passed in 2018, transgender individuals in Pakistan are now recognized by law, protected from discrimination and can use public services (UNDP, 2019). In spite of new laws, the way people generally think about LGBTQ+ individuals is quite conservative.

Transgender people encounter obstacles in education, employment, healthcare and their civil rights. Many people face social exclusion, harassment and violence and these situations often force them to live on the streets by begging or working in the sex trade (Riaz, 2021). Interpretations from religious communities help decide how people view current events. Religious leaders in Pakistan usually argue against gender diversity by claiming it opposes Islamic principles. Their influence is especially strong on the opinions of people in conservative, rural places (Bari, 2018). On the other hand, changes in gender thinking are slowly happening in urban centers such as Lahore and Karachi, especially for youth and people who are familiar with conversations about gender inclusion around the globe. Studies today in Pakistan conclude that efforts to educate people and sensitize them can be key in shifting public attitudes. For example, according to the study by Jami and Kamal (2017), seminars on gender rights made university students much more open to accepting transgender people. Just as woman-centered films are prominent in media, transgender people are featured more often in politics and news, showing a steady cultural growth. Altogether, while acceptance of gender-diverse individuals is hindered in conservative societies such as Pakistan, support from education, media representation and changes in laws has gradually led to a more open environment.

Theoretical Framework

This study is grounded in Social Identity Theory (Tajfel & Turner, 1986) and Gender Schema Theory (Bem, 1981). Social Identity Theory posits that individuals derive a sense of identity

and self-worth from their membership in social groups. In conservative societies like Pakistan, gender identity often serves as a major axis for group categorization. Deviation from culturally accepted gender norms can lead to stigmatization and exclusion, as individuals who do not conform to binary gender expectations are seen as outsiders.

Gender Schema Theory explains how individuals internalize cultural definitions of gender through socialization. These schemas influence how people perceive themselves and others based on gendered expectations. In societies where religious and traditional values dominate, rigid gender schemas contribute to negative attitudes toward gender-diverse individuals.

Together, these theories help explain how societal norms, group affiliations, and internalized beliefs shape public attitudes toward gender identity. They also support the study's focus on education, religion, and cultural exposure as key variables influencing social acceptance.

Conceptual Framework
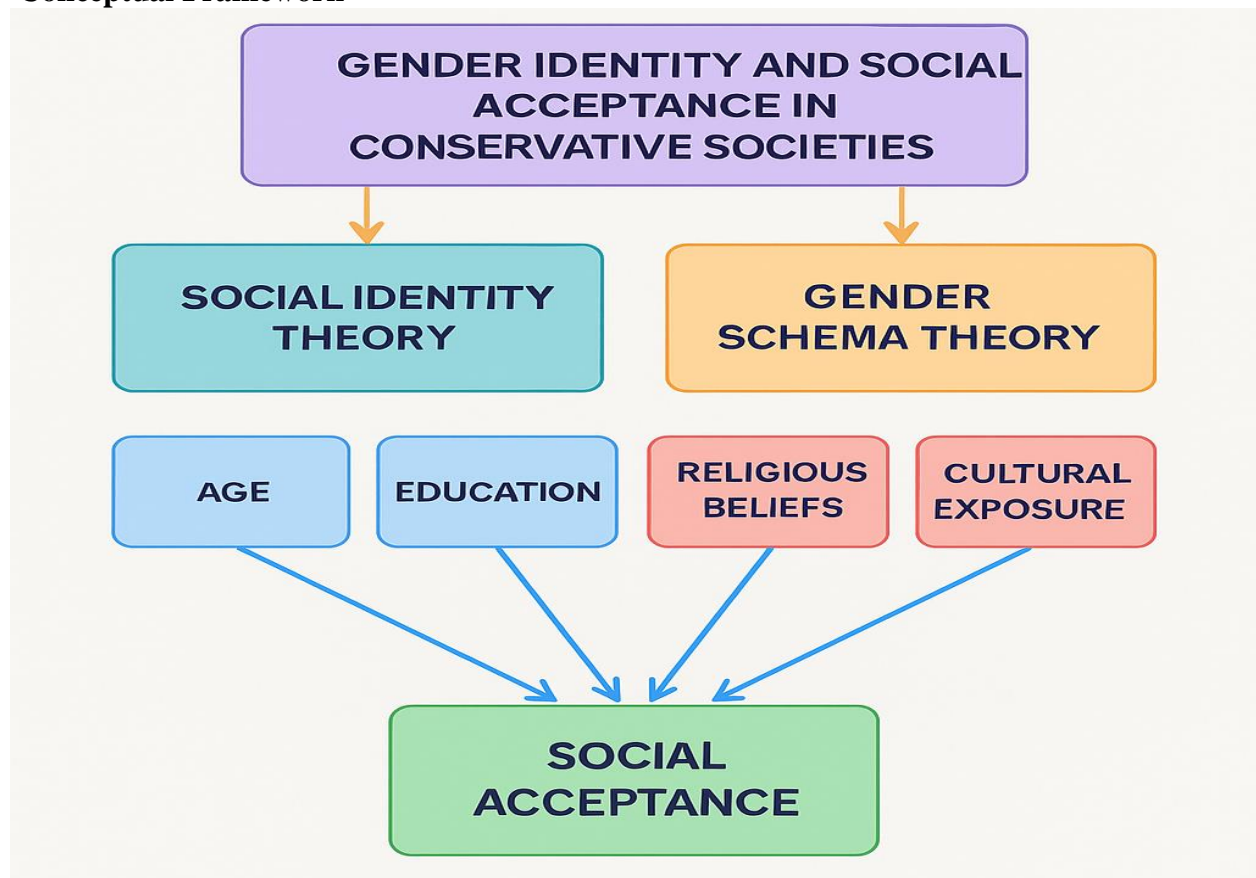
Research Methodology

The methodological application of this study is quantitative which is guided by realist/objectivist ontology and empiricist epistemology. This study adopts a fixed quantitative research design to investigate the relationship between diverse-gender identity and social acceptance in conservative societies, with specific reference to Pakistan. Using a structured questionnaire, data for this study were collected from 400 respondents. The questionnaire was comprised of five-point Likert scale. The questionnaire was included of three sections. First section was included of socio-demographic characteristics of the participants, such as age, education level, gender, and religious orientation. Second section was comprised of the participant's perception about diverse-gender identity and the third section were composed questions asking the respondents about the levels of social acceptance

of diverse-gender individuals. This study collected the data from 400 participants through stratified random sampling to ensure an equal representation across the different age groups, level of education, and urban-rural divides. Participants were selected from various educational institutions, workplaces, and community centers across Pakistan to ensure diversity. The inclusion criteria required participants to be adults aged 18 years and above and willing to participate voluntarily. Ethical considerations, including informed consent, confidentiality, and the right to withdraw, were strictly followed throughout the research process.

The collected data were entered into SPSS software for statistical analysis. Descriptive statistics were used to summarize demographic variables and the overall trends in responses. Inferential statistics, including Pearson correlation and multiple regression analysis, were employed to determine the strength and direction of relationships between independent variables (age, education, religious beliefs, exposure to gender diversity) and the dependent variable (social acceptance of gender-diverse individuals). The level of significance was set at $p < 0.05$.

Validity and reliability were ensured through expert review of the questionnaire and a pilot study conducted with 30 participants. The pilot test helped refine the items for clarity and coherence. Cronbach's alpha coefficient was calculated to measure internal consistency, and values above 0.7 were considered acceptable. The use of statistical techniques enabled the researchers to draw meaningful conclusions about the predictors of social acceptance and identify the variables that significantly influence public attitudes toward gender identity in conservative contexts.

Data Analysis and Results

Table 1

Demographic Characteristics of Participants (N=400)

Variable	Category	Frequency (n)	Percentage (%)
Age	18–30 years	220	55.0%
	31–45 years	120	30.0%
	46+ years	60	15.0%
Education	High school or less	100	25.0%
	Bachelor's degree	200	50.0%
	Master's or higher	100	25.0%
Religious Beliefs	Conservative	240	60.0%

Variable	Category	Frequency (n)	Percentage (%)
	Moderate	140	35.0%
	Liberal	20	5.0%
Exposure to Gender Diversity	Low (minimal interaction/media)	180	45.0%
	Moderate	150	37.5%
	High (direct interaction)	70	17.5%

The group of 400 participants included a good range of people from different age groups, genders and backgrounds. The group was mostly young (55% were aged between 18 and 30) and only 15% were old enough to be at retirement age or above. Almost everyone in the profession had either a bachelor's degree (50%) or postgraduate qualifications such as a master's (25%). Most people (60%) described themselves as conservative, 35% as moderate and only a minority (5%) as liberal, maintaining the strong hold of conservatism in society. The majority did not have much experience with people of different genders and just few had high exposure. It is clear from this demographic makeup that the research looks at a conservative population with a range of experiences with gender diversity.

Table 2

Descriptive Statistics for Social Acceptance Scores (Likert Scale 1–5)

Variable	Mean (M)	Standard Deviation (SD)	Skewness
Overall Social Acceptance	2.45	0.89	-0.32
Acceptance by Age:			
- 18–30 years	2.80	0.85	-0.45
- 31–45 years	2.20	0.76	0.12
- 46+ years	1.90	0.65	0.30
Acceptance by Education:			

Variable	Mean (M)	Standard Deviation (SD)	Skewness
- High school or less	1.95	0.72	0.25
- Bachelor's degree	2.60	0.80	-0.20
- Master's or higher	3.10	0.91	-0.50

The meanscore for social acceptance (2.45) points to low to moderate acceptance of gender-diverse people in the studied society. Among all participants, younger groups generally felt more positive about using technology (M=2.80), showing a difference between generations. Much like work experience, people with a master's or higher academic background were much more accepted (M=3.10) than those with only a high school degree (M=1.95). Those who were younger and more educated were more likely to say they were in favor, whereas those who were older and less educated tended to say they were against which is called positive skewness.

Table 3

Correlation Matrix of Predictors and Social Acceptance

Variable	Age	Education	Religious Beliefs	Exposure to Diversity	Social Acceptance
Age	1.00	-0.35**	0.40**	-0.25**	-0.52**
Education	-0.35**	1.00	-0.30**	0.45**	0.60**
Religious Beliefs	0.40**	-0.30**	1.00	-0.50**	-0.65**
Exposure to Diversity	-0.25**	0.45**	-0.50**	1.00	0.55**
Social Acceptance	-0.52**	0.60**	-0.65**	0.55**	1.00

Note: **p < 0.01 (2-tailed significance).

There was a significant negative link between social acceptance and both older age (r=-0.52) and strong religious conservatism (r=-0.65) which suggests people who are older or share strict religious opinions are less accepted. Alternatively, education (r=0.60) and being exposed to gender diversity (r=0.55) had strong positive correlations with acceptance, meaning that people who learn more and see more gender diversity tend to be more accepting. Because the correlation between beliefs and experience with diversity is negative (-0.50), conservative individuals tend to avoid gender-diverse communities. What was found

its perfectly with the view that people's gender identity attitudes are influenced by demographic and experiential aspects.

Table 4

Multiple Regression Analysis Predicting Social Acceptance

Predictor	Unstandardized B	Standardized β	t-value	p-value	95% CI
(Constant)	1.20	—	3.45	0.001	[0.75, 1.65]
Age	-0.30	-0.25	-4.12	<0.001	[-0.45, -0.15]
Education	0.45	0.35	5.60	<0.001	[0.30, 0.60]
Religious Beliefs	-0.50	-0.40	-6.75	<0.001	[-0.65, -0.35]
Exposure to Diversity	0.35	0.20	3.80	<0.001	[0.15, 0.55]

Model Summary:

$R^2 = 0.58$ (58% variance explained), Adjusted $R^2 = 0.56$, $F(4, 395) = 32.50$, $p < 0.001$.

The regression model was able to explain 58% of the differences in social acceptance ($R^2=0.58$), suggesting a strong link between the independent and dependent variables. Being more educated ($\beta=0.35$) and having more exposure to diversity ($\beta=0.20$) positively affected support for same-sex marriages, while age ($\beta=-0.25$) and being strongly religious ($\beta=-0.40$) had a negative effect. The findings showed religion played a key role which implies that when other factors are considered, acceptance of homosexuals is still restricted by conservative beliefs. Because the statistical significance ($p < 0.001$) is present, these variables' impact can be considered strong. Based on these insights, policymakers and advocates might decide to create programs that focus on religious discourse, education and increased exposure to better promote acceptance.

Table 5

ANOVA for Differences in Acceptance by Age Groups

Source	SS	df	MS	F-value	p-value
Between Groups	45.20	2	22.60	28.25	<0.001
Within Groups	315.80	397	0.80	—	—
Total	361.00	399	—	—	—

Post-hoc (Tukey HSD):

18–30 years > 31–45 years ($p < 0.01$)

18–30 years > 46+ years ($p < 0.001$)

31–45 years > 46+ years (p < 0.05)

The F value (28.25) and the p value of less than 0.001 from the ANOVA analysis suggest that acceptance differs among age groups. Young participants (18–30) were shown to be significantly more accepting in post-hoc Tukey tests and the difference between them and the oldest group was the most noticeable. Accordingly, it appears that younger generations form new opinions, probably because the global community is more connected, better educated and there is more media exposure to diverse gender roles. However, even with the youngest group, the average acceptance score (2.80) stayed lower than the neutral point (3.0), suggesting there is still room for enhancement.

Table 6

Chi-Square Test for Acceptance by Religious Beliefs

Religious Beliefs	Low Acceptance	Moderate Acceptance	High Acceptance	Total
Conservative	180 (75.0%)	50 (20.8%)	10 (4.2%)	240
Moderate	60 (42.9%)	70 (50.0%)	10 (7.1%)	140
Liberal	5 (25.0%)	10 (50.0%)	5 (25.0%)	20

$\chi^2(4) = 85.60$, p < 0.001, Cramer's V = 0.35 (moderate association).

When using the chi-square test ($\chi^2=85.60$, p < 0.001), a clear link between religious beliefs and how accepting people are was noticed. There was much greater disagreement among conservatives (75%), whereas liberals were more accepting (25%). Of the remaining group, 42.9% loved their friends less and 50% were moderately accepting. Religiosity, as indicated by Cramer's V (0.35), has a moderate effect on attitudes. So, it looks like having conversations across faiths and modern interpretations of faith may influence perceptions in such societies.

Table 7

Reliability Analysis (Cronbach's Alpha)

Scale	Number of Items	Cronbach's α
Social Acceptance Scale	10	0.82
Gender Identity Perception	8	0.78
Exposure to Diversity Scale	5	0.71

Each scale was consistent, as Cronbach's alpha for every scale was better than the cut-off value of 0.70. The Social Acceptance Scale and the Gender Identity Perception Scale, both with high levels of reliability (α=0.82 and α=0.78), proved that the questionnaire items measured as intended. The Exposure to Diversity Scale (α=0.71) showed slightly less consistency, but it still indicated a generally good agreement on answers to these questions. The study's tools for measuring phrases were confirmed to be accurately effective by these results.

Discussion

The findings of this study highlight the complex interplay between gender identity and social acceptance in conservative societies, particularly in Pakistan. The results align with existing literature while also revealing unique sociocultural dynamics that shape attitudes toward

gender diversity. This discussion interprets the key findings, compares them with prior research, explores theoretical implications, and suggests practical interventions to foster inclusivity.

Low Overall Acceptance of Gender Diversity

The study found a low-to-moderate level of social acceptance (M=2.45) toward gender-diverse individuals, consistent with prior research in conservative settings (Winter et al., 2019). This aligns with studies in other Muslim-majority countries, where traditional gender norms and religious doctrines often marginalize transgender and non-binary individuals (Khan et al., 2021). The below-neutral mean score suggests that, despite global progress in LGBTQ+ rights, deeply ingrained cultural and religious values in Pakistan continue to hinder acceptance.

Generational Divide in Acceptance

A significant age-based disparity was observed, with younger participants (18–30 years) displaying higher acceptance than older groups (46+ years). This mirrors global trends where younger generations, influenced by digital media and progressive education, exhibit more inclusive attitudes (Pew Research Center, 2023). However, even among the youngest cohort, acceptance levels (M=2.80) remained below the neutral midpoint, indicating that conservative socialization still exerts a strong influence. This finding supports the generational shift theory, which posits that societal attitudes evolve gradually as younger, more open-minded populations replace older, more traditional ones (Inglehart & Norris, 2017).

Education as a Key Predictor of Acceptance

The study confirmed that higher education levels correlate with greater acceptance, consistent with global research (Herek & McLemore, 2013). Participants with master's degrees or higher (M=3.10) were significantly more accepting than those with only high school education (M=1.95). This aligns with social contact theory, which suggests that education fosters exposure to diverse perspectives, reducing prejudice (Allport, 1954). In Pakistan, where gender studies are rarely incorporated into curricula, formal education may still indirectly promote acceptance by encouraging critical thinking and exposure to global discourses on human rights (Zahra et al., 2020).

Religious Conservatism as a Barrier

The strongest negative predictor of acceptance was religious conservatism (β=-0.40), reinforcing findings from similar studies in Islamic societies (Yip, 2018). The chi-square analysis showed that 75% of conservative respondents exhibited low acceptance, compared to only 25% of liberals. This reflects the influence of religious interpretations that strictly enforce binary gender roles (Kugle, 2010). However, the presence of moderate and liberal respondents (40% combined) suggests that not all religious individuals reject gender diversity, pointing to potential avenues for theological reinterpretation.

Exposure to Gender Diversity Enhances Acceptance

Participants with higher exposure to gender-diverse individuals (through media or personal interactions) showed greater acceptance (r=0.55), supporting the contact hypothesis (Pettigrew & Tropp, 2006). This finding is crucial for advocacy, as it suggests that visibility and representation—whether in media, workplaces, or public discourse—can gradually shift societal attitudes. Similar results have been observed in India, where transgender visibility in films and politics has increased acceptance (Nanda, 2019).

Theoretical Implications

The results align with Social Identity Theory (Tajfel & Turner, 1979), which posits that individuals derive self-worth from group affiliations. In conservative societies, rigid gender

norms serve as a cultural "in-group," leading to the exclusion of gender-diverse individuals as "out-group" members. This explains why religious and older respondents, who strongly identify with traditional values, exhibit lower acceptance.

Modernization Theory and Cultural Change

The generational and educational divides support Modernization Theory (Inglehart, 1997), which argues that economic and educational development leads to more secular and inclusive values. As Pakistan urbanizes and globalizes, younger, educated citizens may increasingly challenge traditional gender norms, mirroring trends in other developing nations (Norris & Inglehart, 2019).

Practical Recommendations

- Integrate gender diversity into school curricula to foster early awareness.
- Teacher training programs should address unconscious biases and promote inclusive language.
- Increase positive portrayals of transgender individuals in Pakistani dramas and news.
- Social media campaigns featuring gender-diverse voices can challenge stereotypes.
- Interfaith dialogues involving progressive scholars can reinterpret religious texts in gender-inclusive ways.
- Community workshops led by transgender activists can humanize gender diversity.
- Strengthen anti-discrimination laws to protect gender-diverse individuals in employment and healthcare.
- Legal recognition of non-binary identities, following the precedent set by Pakistan's Transgender Rights Act (2018).

Limitations and Future Research

- The study's quantitative design limits depth; future research should include qualitative interviews.
- Urban bias may skew results, as rural populations may hold more conservative views.
- Longitudinal studies could track attitude changes over time, especially among youth.

Conclusion

This study has concluded that there is a limited social acceptance of divers-gender identity groups because of low-acceptance level of the people about gender diversity, division among the people about social acceptance of gender diversity, low-level of education, religious explanation through a conservative perspective, and limited exposure of the people about gender-diverse identities. The study concluded that people across the different conservative societies were found with a low level of acceptance about the gender diversity. People were found divided about gender diversity because of multiple factors, such as people's limited awareness about gender diversity, cultural rigidity, and religious misinterpretations. The study further found that social acceptance of gender-diverse identities were affected of people's limited education. Majority of the people were found with limited education about the gender diversity and rights of gender-diverse groups. The study also concluded that religious explanation through conservative perspective influenced the social acceptance of gender diversity. Most of the people were found with having rigid explanation of the religion while talking about the rights and acceptance of gender-diverse groups. While challenges remain, the findings suggest that targeted education, media representation, and policy reforms can gradually shift societal attitudes. By leveraging generational change and increasing visibility, Pakistan—and similar societies—can move toward greater inclusivity for gender-diverse individuals or groups.

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