

## Critical Study on Availability of Fundamental Rights to Transgender People in Pakistan

▪ **Pages:** 9– 17    ▪ **Vol. II, No. I** (Spring 2023)    ▪ **p- ISSN:** 3078-3666    ▪ **e- ISSN:** 3078-3283

**Corresponding Author:** Hafiz Shahzor (Graduate, NANK Law College, Gomal University, Dera Ismail Khan, KP, Pakistan. Email: [shahzork007@gmail.com](mailto:shahzork007@gmail.com))

Doi: 10.31703/ijlss.2023(II-I).02

Link: [https://doi.org/10.70540/ijlss.2023\(II-I\).02](https://doi.org/10.70540/ijlss.2023(II-I).02)



Cite Us



**Abstract:** *The primary purpose of accomplishing of this present study is to look for gaps and flaws that prevail within the society of the Islamic Republic of Pakistan, which acts as hindrances and obstacles in implementing and exercising in its true letter and spirit the fundamental rights available to transgender persons as mentioned in the Constitution of 1973 of the Islamic Republic of Pakistan. Moreover, the Transgender Persons (Protection of Rights) Act 2017 and 2018 have also been critically examined to understand better the matters causing discrimination against transgender persons and depriving them of their due rights as human beings. Along with the significant purpose of this present study, the minor goal is to provide a proper definition for the term ‘transgender’ with its broader socially accepted explicit meanings in Pakistan; also, critically analyzing the status of transgender people in Pakistani society – intolerant treatment and behavior towards transgender people. This present study also allows other diligent researchers for a more analytical perspective to highlight the fields and areas that need further attention and a systematic approach.*

### Keywords:

Transgender People, Discrimination, Depriving of Rights, Availability of Fundamental Rights, Constitution of 1973, Islamic Republic of Pakistan, Protection of Rights Act 2017/18.

### Authors:

**Hafiz Shahzor:** Graduate, NANK Law College, Gomal University, Dera Ismail Khan, KP, Pakistan

### Introduction

The very first problem that transgender people face is their own families. Their families disown them from the very beginning. This act of sheer insensibility by their families is the root cause of the miserable life they lead for the rest of their lives. Their families abandon them without any regret or grief, as they were never a part of the family. They are out in the society all by themselves. They have no place where they can take refuge and call it home. They are bound to beg or fall into other immoral activities to make ends meet unless they meet the marginalized community like themselves: other transgender people. Meeting others like themselves and becoming part of them, makes no difference in the discrimination and sufferings they face in day-to-day life. However, living together with others alike gives them a feeling of family, where they have emotional support and assist each other selflessly.

To add more to their misery, society often mocks and abuses transgender people everywhere in public places like streets, roads, railway stations, bus stands, parking lots, markets, schools, and hospitals. Everyone feels hatred towards them; ridicules them; humiliates them; even harasses them whenever gets an opportunity. Wherever they go they are treated with injustice and discrimination. There is no place where they can feel safe and secure. Society makes them realize that they must not live in the common

hemisphere of men and women and be sidelined somewhere as though they are untouchable or have a contagious disease. They are cut out from the rest of the society. They are treated as aliens and outsiders just because they have a sexual abnormality in the form of an ambiguous structure of reproductive organs that does not match the binary notion of male and female. It is like any other physical abnormality that an individual possesses at the time of birth.

The life of transgender people, in surroundings of male and female, is full of hardships. They always strive for their fundamental rights and status as a respectful citizen of the country. Society has never realized or cared for the trauma, pain, and agony they undergo due to the harsh treatment they receive whenever they encounter someone who does not share their gender. Moreover, society has almost neglected this apparent reality that moral failure lies in its reluctance to hold or embrace those who have physical abnormality related to reproductive organs, a way of thinking which must be changed for the common good.

It would not be inaccurate to mention that one of the significant problems that transgender people face in Pakistan today is discrimination and violation of their fundamental rights in every walk of life. While treating them this way, nobody comes to think that they are also the creation of ALLAH SUBHANAHU WA TA'ALA. Like any other human being, they are not in the possession of an authority to born the way they pleased when their souls are being created. They do not deserve this discriminating mindset that considers them aberrant and unworthy of self-respect and dignity.

Before digging deeper into the discussion regarding attaching meanings to the term 'transgender', it is necessary to know about the difference between 'sex' and 'gender'. In simple words, 'sex' refers to physical differences of human beings i.e., male, female, or a product of abnormality having ambiguous nature of reproductive organs named as intersex that is quite a rare and uncommon case 0.02% - 0.05% approximately of the entire human population. Typically, sex has been assigned to people at birth based on physiological characteristics including their genitalia and chromosome structure. This assigned sex is called one's 'natal sex.' On the contrary, 'gender' is far more complicated: It is a social and legal status plus a set of social expectations concerning behaviors, traits, and attitudes. Every culture has ideals for how someone should conduct themselves according to their gender. This is typically either male or female. Yet rather than being about physical features, it's more about how one is expected to behave due to their natal sex.

To be clearer, it is necessary to mention first the general concept of sexes that prevails in homo sapiens. There are only two biological sexes in the context of the human body i.e., male and female. These are the sexes that one is born with and assigned at birth based on the genitalia and chromosomes one has. These two sexes don't draw much attention to themselves as they are generally explicit.

On the other hand, there is a small amount of portion found in homo sapiens that does not match the binary notion of male and female based on the reproductive genitalia or sexual anatomy and may describe as intersex. In some rarest cases, it isn't clear until later in life when they go through puberty; it reveals to them clearly that they are intersex. Sometimes intersex shares a portion of both male and female genitalia on the external and internal surface of the body and sometimes neither, leaving an opening for urination in the body. Sometimes inward changes in hormones take place. Numerous medical terms describe the differently developed structures of the sexual anatomy of intersex; the few names are Complete Androgen Insensitivity, Partial Androgen Insensitivity, Congenital Adrenal Hyperplasia, Hypospadias, and Klinefelter's.

As it has been discussed earlier, 'sex' and 'gender' are two different terms. It is worth mentioning how 'sex' and 'gender' correlate to each other in their contexts. The male sex relates to the masculine gender; the female sex relates to the feminine gender; and the intersex relates to the transgender. Furthermore, other meanings are also associated with the term 'transgender', like, a transgender is a person whose gender identity opposes natal sex. For instance, a man who identifies himself as a woman

or relates himself with characteristics of the feminine gender, or a woman who identifies herself as a man or associates herself with attributes of the masculine gender, is transgender. However, as far as this study is concerned it observes the term 'transgender' in the formal context where the term 'transgender' relates to the term 'intersex' – the two sides of the same coin.

When we look back at the time in the past, we see the history has much to say to us. The beauty of history lies in the fact that it holds all the record of human kind irrespective of nature. The transgender phenomenon is as old as the story of mankind itself. It has been perceived in different forms and manifestation at various periods of times.

In contrast to typically gendered individuals, such as men and women, it was thought that people who identified as intersex or transgender had deeper insight. They were seen as being exceptionally special and having an extraordinary sense of knowledge. Ancient legend remarks that ALLAH SUBHANAHU WA TA'ALA answers their prayers and bad-dua (curse) with a special privilege as they are quite unique in the matter of possession of sex and gender. In ancient times, the transgender community was equally active across the Middle East, Africa, Asia, and Europe, as well as North and South America. Transgender people, often known as eunuchs, were thought to have always been esteemed and gifted.

The quite common name for transgender people in South Asia reasonably is khwaja-sera, and hijra or khusra otherwise. They share a long history in the subcontinent too. In the Mughal era, they served as royal attendants to the court. They greatly received respect and power and had become quite affluent in some cases. They mainly served as caretakers of harems; some opted for higher ranks of the army, royal teachers, and advisors of the court. They also contributed to art, music, and poetry.

All the liberty and freedom were taken away from the transgender people with the decline of Mughal Empire caused by the invasion of British rule in the subcontinent. Soon, this newly emerged power introduced The Criminal Tribes Act (CTC) in 1871 intending to control the tribe of transgender people under doubt of sodomy, castration, and kidnapping. By the provisions of this act, dressing like a female was strictly prohibited and a punishable crime for men. Moreover, under this law, The Criminal Tribes Act 1871, "any eunuch who appears, dressed or ornamented like a woman, in a public street or place, or in any other place, with the intention of being seen from a public street or place, or who dances or plays music, or takes part in any public exhibition" could receive a sentence of up to two years in jail along with fine. Also, this act declared, "all persons of the male sex who admit themselves or on medical inspection clearly appear to be impotent" to be criminals.

The small way of thinking towards transgender people had developed due to their inhumane treatment by colonial power. It was colonial law that deprived them of their normal way of life, their primary source of income, and their due rights. This treatment forced them into the pits of poverty and social exclusion. Moreover, Colonial power believed that there are only two sexes i.e., male and female; and saw the transgender people as criminals and less human. Unfortunately, this colonial thinking still prevails in the existing societies of the subcontinent together with Pakistan, which needs to be discouraged; likewise, a healthy and normal atmosphere must be created where they can live a typical and prosperous life with equally provided opportunities for growth like any other citizen. However, in recent times South Asia has witnessed an improvement in the status of the transgender community where Pakistan, Nepal, and India come up with various legal and regulatory reforms.

Fortunately, Nepal's Supreme Court took the initiative to legally accept the transgender people as the third gender in 2007 and became the first in the region to recognize transgender people. It gave courage to Pakistan's Supreme Court and did the same in 2009. In Bangladesh, the step of recognizing transgender people was carried out in 2013 with the approval of the proposal of the Ministry of Social Welfare. In a ruling from April 2014, India's Supreme Court acknowledged a third gender category for transgender people for the first time, granting transgender people official recognition, legal status, and legal

protection. Pakistan's Supreme Court went further in 2011 and granted transgender people the right to vote which came to effect in 2012, and numerous transgender candidates cast their votes in the general elections of 2013 Pakistan.

### **Discussion and Analysis**

Among other Fundamental rights of an individual citizen of the Islamic Republic of Pakistan mentioned in the Constitution of 1973, the most crucial right mentioned under article 25(2) about equality of citizens states that discrimination based on sex is prohibited and discouraged. In the case of transgender people, they are discriminated against due to the ambiguous nature of sex as they do not fall into the binary notion of male and female. They are born with sexual abnormality under various names i.e., khuwaja Sara, intersex, or transgender person. Due to their sex ambiguity, society hesitates in providing them with fundamental rights and not treating them equally to other male and female citizens of the country.

Like any other citizen of the Islamic Republic of Pakistan, the Constitution of 1973 also gives transgender people the right to be dealt with in accordance with law under article 04, the right to security under article 09, the right to dignity under article 14, freedom of movement, assembly, association, trade, business or profession, and speech under articles 15,16,17,18, and 19, the right to property under article 24, the right to education under article 25, and the right to access to public places under article 26. Because it is clearly mentioned in the article 25 (2) of the Constitution of 1973 of Islamic Republic of Pakistan that there would be no discrimination based on sex.

However, transgender people have never enjoyed these privileges which these fundamental rights provide as a citizen of the Islamic Republic of Pakistan. The reason is lack of interest showed till 2009 by the government and law enforcement institutions in implementing these fundamental rights for transgender people in its true letter and spirit. For the very first time Supreme Court of Pakistan had legally recognized transgender people as third gender back in 2009. It is the first landmark towards acknowledgement of Khuwaja Sara followed by other steps from time to time which most important steps are the Transgender Persons (Protection of Rights) Act, 2017 and 2018.

According to the Transgender Persons (Protection of Rights) Act, 2017 "transgender person" means "a person who is neither wholly male nor wholly female; a combination of female or male; or neither female or male; and whose sense of gender does not match with the gender assigned to that person at the time of birth, and includes trans-men and trans-women, persons with intersex variations and gender-queers." Whereas, according to the Transgender Persons (Protection of Rights) Act, 2018 "transgender person" means "Inter-sex (Khunsa – word of Arabic in origin) with mixture of male and female genital features or congenital ambiguities; or eunuch assigned male at birth, but undergoes genital excision or castration; or a Transgender Man, Transgender Woman, Khawaja Sira, or any person whose gender identity and/or gender expression differs from the social norms and cultural expectations based on the sex they were assigned at the time of birth."

With these definitions provided by the Act 2017 and Act 2018, the meaning of transgender person has become more implicit rather explicit. Other peripheral meanings have been attached to the term intentionally to make this term vaguer. However, to avoid confusion, this present study has already described what exactly "transgender person" means. Except for the definitions jotted down in the Act 2017 and Act 2018, rest of the Act 2017 and Act 2018 talk in favor of transgender people. Although it is another debate that most of the renown transgender people like Nadeem Kashish and others don't find

these bills in favor of their transgender community, rather they are perceived having hidden agendas irrelevant to the cause of transgender people's access to fundamental rights as citizens of the Islamic Republic of Pakistan.

As has been discussed earlier that doubtlessly the fundamental rights mentioned in the 1973 Constitution of the Islamic Republic of Pakistan are equally justified for transgender people as for any other citizen of this state. Nevertheless, there are some factors becoming hindrances in implementing the fundamental rights for transgender people in the society of the Islamic Republic of Pakistan which are family, society (itself), law enforcement agencies, NGOs, and, most harmful of them all, the media.

The eminent factor and root cause for the deprivation of fundamental rights of transgender people is the family. When the family disowns the transgender or khunsa child it not only deprives them of the family name, tree, and identity but also becomes the very first reason for their impoverished status in society. If a family keeps such a child as their other male and female children this would never be the case as it is now regarding transgender people discriminating status in society. There must be made a strict law about keeping transgender children within the family. They must be the sole responsibility of the family until they can earn a livelihood. They can live independently when they can afford it like any other family member. They must be treated equally to other members of the family. They must also be given all the family rights that an individual has as a part of a family. If this discrimination lessens for transgender people at the family level, the way of thinking of society will also change slowly and gradually which ultimately will lead to equality and respectful status for them in society.

The society also plays its role in becoming a hindrance to the implementation of fundamental rights for transgender people. The way of thinking that society has towards them makes it more difficult for transgender people to achieve their rightful respectable status as a citizen. Since their own families feel disgusted towards them, the common behavior in society is the same. This fact is inescapable to mention that the family is the basic unit of any society. Therefore, a feeling of familiarity, friendliness, or closeness is neither given by the family nor the society to transgender people that pushes them to form their community within a society, where they live completely cut off from the rest of the society having their own set of rules and regulations and way of living because they are not even considered citizens of the state. This mindset needs to change and accept open-heartedly transgender people with their ambiguous biological sex.

In the list of hindrances that act as gaps and flaws for the implementation and exercising of fundamental rights for transgender people, there come the law enforcement agencies. When transgender people go to any law enforcement agency working in society to file a complaint against criminal behavior which they have gone through, instead of receiving formal and sober treatment from the agency transgender people face harassment and discriminating behavior by the official. Rather, transgender people are told they are guilty and, for sure, would have provoked the other person to behave this way. They are made fun of and thrown out of the agency.

Furthermore, when transgender people approach regarding the atrocities, they encounter, they are denied access to courts as well. There is no place for them where they can stand out for claiming justice or raising their voices against such injustices. With time these things are perceived by the common masses. To some extent, people are getting awareness about these happenings through various social

media platforms and somehow an acknowledgment sympathetically of such scenarios related to transgender people. Yet, this sympathetic acceptance has not reached the level where it helps transgender people in achieving for all of them the status of respectful citizens like other male and female citizens and have the privilege of enjoying all the fundamental rights mentioned in the 1973 Constitution of the Islamic Republic of Pakistan for state citizens.

Various NGOs are funded and operated from outside of the Islamic Republic of Pakistan working in the guise of the cause of transgender people. However, they have different motives. They never have an interest in transgender people and their problems. They have hidden motives. Nadeem Kashish, in her recent interview “Confessions of a Khawajasara” given to Raja Zia ul Haq in a podcast “Maulvi With an Attitude”, has revealed the fact that NGOs working for HIV intervention in the state of the Islamic Republic of Pakistan are both funded by the government of this state and foreign donor agencies. It has shown that these NGOs are working for the prevention of AIDS among the medically neglected marginalized community: the miserable transgender people, however, it is only a half-truth. She has worked with Punjab AIDS Control Program (PACP) for one whole year. She elaborated that she had only joined that program for the welfare of her transgender community because she was worried about the health of her fellow transgender people. Because of prostitution, AIDS spread quite deeply. However, she was told not to forbid transgender people from prostitution but instead to advise them to do sex safely using condoms.

This shows the motive is not to stop those transgender people who are already exposed to AIDS and are active prostitutes but rather promote the profession of prostitution by providing condoms to HIV-exposed transgender people. Other instances are National AIDS Control Programme (NACP) and Naz Male Health Alliance (NMHA). NMHA works in the Islamic Republic of Pakistan with the intention of promoting lesbian and gay culture in the guise of working for the rights of transgender people which is totally against Section 377 of the country’s penal code which makes homosexual acts illegal.

The list of flaws and gaps which act as hindrances in implementing and exercising the fundamental rights available to transgender people does not stop here. The media is also not playing its role honestly in promoting the implementation factors for the fundamental rights mentioned for transgender people as citizens of the Islamic Republic of Pakistan. Media has never highlighted the fact that transgender people are citizens of the state but never have this privilege in practice. This fact is confined only to formal legal documentation. Media merely works for its ratings by interviewing and advertising quite a few literate transgender people for their achievements by advertising sensationally ‘first transgender doctor’, ‘first transgender lawyer’, ‘first transgender journalist’ what not and what not.

Such propaganda through Media makes the situation worse for transgender people because this way the truth becomes blurry and never again raises to the surface where the fact has been judged rationally. Because a single case can never determine the situation for the entire transgender community. Therefore, distorting the truth and making it sensational for personal gains and interests is quite a harmful sport played by the media. And, this fact leads to the spread of misleading information among the common masses which minimizes and slowdowns the implementing and exercising process regarding transgender people's fundamental rights provided to them by the Constitution of the 1973 as citizens of the Islamic Republic of Pakistan.

Because of the facts discussed herewith, presently the transgender people live in a community where there is no discrimination based on biological sex at least. Although differences are also found in them as well. This is a community which they form themselves for themselves; where they live according to their own set of rules. Because they are not yet considered the citizens of the Islamic Republic of Pakistan in true letter and spirit, although the Transgender Persons (Protection of Rights) Act, 2017 and 2018 have been passed and legislation has been done in this regard.

Nadeem Kashish has also disclosed the facts that prevail in the transgender communities. According to her when it is found that a transgender or khunsa child has been born and the family of the transgender or khunsa child has disowned them, then that child is adopted by a guru of the transgender community. Contrary, when a transgender person reaches to their teenage and realizes the non-acceptance showed by the family and the society, they, then, willingly joins the transgender community where one or other guru, after thorough inspection, adopts transgender person into their community.

There prevails guru-chela (master-disciple) relation among transgender community which is borrowed from Hindu culture initiated by the royal eunuch named Mai Nandi. Guru basically plays a role of father and chelai as children in transgender family. As in a normal family a father heads the family and decides the affairs, so is a guru in a transgender community. Guru decides the affairs of their chelai. Even when if a chela is abandoned due to some reason the guru sells out the chela to other guru who shows some interest in that chela. Being a part of transgender people's made community is as essential for transgender person as breathing. Without that they are completely abandoned and can call no place their home.

To run the community well-managed, each guru has own set of rules and regulations based on the profession they are involved in. Mostly three professions prevail among them; dancing, begging, and prostitution. Based on their professions they like one another and dislike to the extent that they kill each other among themselves. Therefore, proper territories are divided among them. One guru and their chelai do not enter other guru's territory. If, in case, this happens it results in bloodshed and killing. As they are considered outcasts by society and disowned by their families, having been deprived of the right to live as a citizen of the state where a citizen has the privilege to enjoy the fundamental rights provided in the Constitution of 1973, they are forced to be gathered in one place and form a community with own set of rules which they feel good for the welfare of their being and live according to them.

## **Conclusion**

This present study has successfully applied the qualitative research methodology for conducting its systematic research and analyzing the under-discussion topic. After providing proper contextual background to the lives of transgender people, the term "transgender" has been explained thoroughly discussing its broader socially accepted meanings in the Islamic Republic of Pakistan. Afterward, the history of transgender people, especially their time in South Asia, has been discussed in this present study to have a piece of comprehensive knowledge about this marginalized community: transgender people.

Along with that, this present study has concluded that fundamental rights are available to everyone as a citizen of the Islamic Republic of Pakistan in the Constitution of 1973. After the 2009 Supreme Court of Pakistan's verdict, transgender people are legally accepted as citizens of the Islamic Republic of Pakistan. They are allowed to have CNICs (Computerized National Identity Card) as the third gender. They have also cast votes in the general elections of 2013. In the legislation transgender people are considered citizens; however, they are not yet recognized as citizens socially as a whole in their true letter and spirit.

Moreover, this present study has tried in its modest attempt to cover the flaws and gaps which act as hindrances and obstacles in the implementation of fundamental rights in its true letter and spirit available in the Constitution of 1973 of the Islamic Republic of Pakistan for transgender people. After detailed study and analysis, this present study has been found the flaws and gaps in the family, society, law enforcement agencies, NGOs, and the media.

In addition, this present study has also highlighted the current status and issues of transgender people in the society of the Islamic Republic of Pakistan. How they have been exposed to the harsh realities of the world at a very little age; how they live; how they earn a livelihood. All such kind of major aspects has been discussed in detail which relate to the lives of transgender people.



## Bibliography

Awan, Muhammad Ali. "Transgender People and Human Rights Issues in Pakistan." Goethe University, Germany, 2019.

Abbas, Tanveer, et al. "Social Adjustment of Transgender: A Study of District Chiniot, Punjab (Pakistan)." *Academic Journal of Interdisciplinary Studies*, Richtmann Publishing, Mar. 2014.

Gul, Mahwish. *History of a Marginalised Community | D+C - Development + Cooperation*. 16 Oct. 2018, [www.dandc.eu/en/article/british-introduced-discrimination-transgender-persons-south-asia](http://www.dandc.eu/en/article/british-introduced-discrimination-transgender-persons-south-asia).

Ilyas, Memoona, et al. "Media Presentation of Political Participation of Transgender Community in Pakistan." *Turkish Online Journal of Qualitative Inquiry*, vol. 12, no. 7, Turkish Online Journal of Qualitative Inquiry (TOJQI), Aug. 2021.

Khan, Saad Ali. "Transgender Community in Pakistan: From Marginalized 'Aliens/Others' to Empowered 'Citizens'?" *Progressive Research Journal of Arts & Humanities*, vol. 2, no. 2, Progressive Research Journal of Arts and Humanities, Sarangaa Literary & Cultural Society (SLCS), Dec. 2020, pp. 28–42.

Nazir, Naila, and Aqsa Yasir. "Education, Employability and Shift of Occupation of Transgender in Pakistan: A Case Study of Khyber Pakhtunkhwa." *The Dialogue*, vol. XI no. 2

Naseem, Fozia, et al. *An Analytical Study of Laws, Determining the Gender of a Transgender Person in Pakistan*. 9 May 2021, [www.sjesr.org.pk/ojs/index.php/ojs/article/view/671](http://www.sjesr.org.pk/ojs/index.php/ojs/article/view/671).

Newman, Tim. *Sex And Gender: What Is the Difference?* 11 May 2021, [www.medicalnewstoday.com/articles/232363](http://www.medicalnewstoday.com/articles/232363).

Pansota, Muhammad Ahmad. "How Constitution of Pakistan Protects Rights of Transgender Individuals." *Geo News*, 20 Oct. 2022, [www.geo.tv/latest/447282-how-constitution-of-pakistan-protects-rights-of-transgender-individuals](http://www.geo.tv/latest/447282-how-constitution-of-pakistan-protects-rights-of-transgender-individuals).

Ramay, Nawal. "Transgender Rights in Pakistan: A Comparative Analysis." *PCL Student Journal of Law*. Vol. I, 2017, 68-82.

Raja Zia ul Haq. "CONFESSIONS OF A KHAWAJASARA | Maulvi With an Attitude | 18+." *YouTube*, 10 Dec. 2022, [www.youtube.com/watch?v=7WOz0z\\_mTAM](https://www.youtube.com/watch?v=7WOz0z_mTAM).

Siddique, Kamran, et al. "Transgender Issues in Pakistani Community." *European Academic Research*. Vol. IV, Issue 10/January 2017.

Shahzad, Muhammad Nadir, et al. "Social Exclusion of Aged Transgender in Pakistan: A Case Study of District Rawalpindi Authors: Muhammad Nadir Shahzad, Mazhar Hussain Bhutta, Sarfraz Khan, Nazia Rafiq and Samreena Ramzan." *International Journal of Psychosocial Rehabilitation*, vol. 24, no. 3, Hampstead Psychological Associates, Mar. 2020, pp. 2664–71.

"Sex And Gender Identity." *Planned Parenthood*, [www.plannedparenthood.org/learn/gender-identity/sex-gender-identity](http://www.plannedparenthood.org/learn/gender-identity/sex-gender-identity).

Tabassum, Shahla, and Sadia Jamil. "Plight of Marginalized: Educational Issues of Transgender Community in Pakistan." *Review of Art and Humanities*, vol. 3(1), Mar. 2014, pp. 107–19.

"What Is Intersex? | Definition of Intersexual." *Planned Parenthood*, [www.plannedparenthood.org/learn/gender-identity/sex-gender-identity/whats-intersex](http://www.plannedparenthood.org/learn/gender-identity/sex-gender-identity/whats-intersex).

Zambon, Veronica. *Transgender Vs. "transsexual."* 25 Feb. 2021, [www.medicalnewstoday.com/articles/transgender-vs-transsexual](http://www.medicalnewstoday.com/articles/transgender-vs-transsexual).