

## **Marginalization of Transgender Identity through Linguistic Exclusion**

**Amana Rubab**

[Amanarubab6@gmail.com](mailto:Amanarubab6@gmail.com)

MPhil scholar at Northern University Nowshera

**Corresponding Author: \* Amana Rubab** [Amanarubab6@gmail.com](mailto:Amanarubab6@gmail.com)

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### **ABSTRACT**

*This research examines how language exposure marginalizes transgender individuals in Islamabad while specifically studying discrimination patterns in Bari Imam. Through Michel Foucault's concept of language combined with power dynamics and subjective identities the study analyzes how transgender populations become invisible through different forms of communication. The study uses interview methods to explore how language constructs the identity narratives and social experiences of underrepresented populations by speaking with transgender individuals together with knowledgeable participants. References borrowed from Indian Colonial history help researchers analyze the origin of linguistic discrimination via the "Criminal Tribes Act of 1871". The strong linguistic representation in both legal paperwork and public discussions fails to emerge thereby sustaining the exclusion of transgender individuals from social equality. This investigation necessitates three principal reform actions which should merge actions to change legal terminology together with community education and structural assistance systems to defend transgender populations while building inclusive systems. Research at scale should determine the sociological relationships between language systems and social strata structures and gender representation to generate fair societies.*

**Keywords:** Identity narartives, fair societies, transgender

### **INTRODUCTION**

The trans community endures persistent institutional discrimination from which language functions as a key instrument to reject them. Transgender individuals stand by roadsides at Bari Imam in Pakistan's capital city and across Islamabad to show their exclusion from normal society and their social invisibility. The Transgender Persons (Protection of Rights) Act 2018 has failed to disenfranchise transgender individuals because they lack representation in both judicial systems and public communication. From a critical Foucauldian perspective this research investigates linguistic discrimination as it perpetuates transgender marginalization based on his frameworks for understanding power structures and language construction alongside an analysis of historical colonial processes.

In Foucault's framework we can understand how language intersects with power to render marginalized subject positions through its discursive mechanisms. As part of their colonial administration British authorities implemented laws starting from the Criminal Tribes Act of 1871 that designated "habitually criminal" status for communities that included both Hijra transgender people and others. The legislation criminalized their existence and created systemic language practices that reinforced their marginalized status. Section 377 of the Indian Penal Code enacted criminal punishments for "unnatural offences" and enacted societal and linguistic tolerances against groups with non-heteronormative sexual identities back in 1985. Back in 1985 the Indian Penal Code established Section 377 which decreed criminal punishments for "unnatural offenses" and thus reinforced societal as well as linguistic exclusion against non-heteronormative sexual identity groups. Through colonial legal systems which used discursive and linguistic variations many post-colonial states like Pakistan maintain prejudice against transgender people.

The contemporary government of Islamabad continues to implement social isolation measures against transgenders which shows that colonial thinking persists completely through the postcolonial era. Through language activists apply discrimination that strips transgender identity from legal acknowledgment while denying social belonging and cultural acceptance. The absence of non-gendered pronouns coupled with minimal transgender involvement in legal documents produces a discursive removal of their identity from social discourse.

A study examines how language barriers operate to maintain exclusion of Pakistan's transgender populations. This research examines the situation of transgender communities in present times by critically analyzing primary texts consisting of Jessica Hinchy's "Governing Sexuality in Colonial India" alongside the Criminal Tribes Act of 1871, Section 377, and the Transgender Persons (Protection of Rights) Act 2018, while basing analysis on Michel Foucault's conceptual framework of power, discourse, and subjectivity. The analysis employs Foucauldian theories of power together with discursive shaping and the agent-sustaining processes to examine language employment as domination but also as emancipatory tool. This research examines both historical colonial practices and present-day societal structures to show how language extends colonial oppression of transgender people while promoting a new language system that will empower both communities against continued marginalization.

### **Background of the Study**

Linguistic exclusion plays a pivotal role in evicting transgender individuals from Pakistan because of historical and societal circumstances along with current legal framework conditions. South Asia observed the Hijra community's visible presence for many hundreds of years yet colonial regulatory structures consolidated social discrimination against Hijras. Through the Criminal Tribes Act of 1871 British Colonial rule created official criminal categories that led both to Hijras separation from their community and the loss of cultural legacy. Section 377 of the Indian Penal Code (1860), which was initially enacted in British colonial times and also worked upon independent modern time India, became the way to legally criminalize atypical sexual behaviours of consenting adults.

Despite the new law, the Transgender Persons (Protection of Rights) Act 2018, is evidence that modern Pakistani society systematically excludes transgender people, in this case, clearly exclusion exists. Even though the Transgender Persons Act gives certain rights the legislation still did not meaningfully tackle the language-related problems and social barriers towards complete social acceptance. The legislation came at a cost and meaning towards. Even if the legislation is legally binding, it never reached or advance the Philippines beyond normalizing social and sexual exclusion based on language, analyze that observation.

Like the transnational colonial law connecting to India's Section 377 of the Indian Penal Code, in and of themselves, a lack of language inclusive elements such as affirming language and prototactic use of the obstacles of limited grammatical forms of expressions in air of law, and public culture reflected in wider passages of dialogue to impede socially transgender peoples stylistic positioning in society. Transgender people assemble at Bari Imam Temple in Islamabad as their primary geographical social location, yet signify their utter social exclusion. This excluded group continues to suffer language-based discrimination and a collective social discrimination experienced through their continued absence from prevailing discourse.

We can analyze this situation through Foucault's conceptual lenses inversed expectations voice too. In this case we can build on some of 'Foucauldian' approaches to discourse to create meaning through discourse theory, Foucault argues that Language works in concert with social power practices that engender the systematic creation of repetitive and extensive problems that normalizes any loss of place on the basis of discourse, a violent and localized systemic exclusion that involves language practices that oftentimes

normalized exclusion and likely prompted a similar removing of place for persons who acquire linguistic symbolic formation. The subjectivation theory illustrates how subjected groups, in this case, victims of multiple abuses, absorb discriminatory speech to situate their identity within limited forms of language.

The study analyzes how colonial legacies intertwine with linguistic hostility to foster society's continuous detesting of transgender identities in the case of Pakistan. The study examines the historical discourse shapes social practices through an analysis that affirms the need for an identity asserting discourse which can support the emancipation of transgender people.

### **Significance of the Study**

This study is significant because it examines the active exclusion of the transgender community via language which continues to be a global problem. By examining patterns of discrimination within historical structures that constructed such systems of discrimination, the study illustrates how language reinforces acts of discrimination but also allows for individuals to assert their identity and resist. The study provides rich information about why marginalized communities such as Pakistan's transgender community cannot find any legal, or cultural, or social representation when discursive frameworks do not support inclusion.

The study examined how past regulations/legislation which we consider problematic today (e.g. Criminal Tribes Act of 1871) or legal provisions such as Section 377 continue to support systemic discrimination against these communities. Communities that face continued marginalization are suffering upon reflection of colonial correlates found in legislation that is still prevalent today; thus the continued shifting socio-political power remains intact with the causation of harm.

This study utilizes Michel Foucault's ideas about power alongside discourse and subjectivity to illustrate how language affords identities while maintaining a written socially constructed wall between groups. . The research supports the creation of inclusive communication standards which challenge oppressive language while working to build practices that empower minorities. This research sheds new understanding on the many challenges the transgender community endures in Islamabad and showcases See vital importance of language inclusion for complete social justice implementation.

### **Research Questions**

1. What mechanisms enable language barriers to cement transgender social stratification between Pakistan's population with a specific focus on Islamabad?
2. How much influence do English colonial legal frameworks like the Criminal Tribes Act of 1871 and Section 377 have on modern transgender community discourse in current society?
3. What role do daily spoken expressions which appear in social institutions combined with legal and cultural realms play toward either supporting or opposing the transgender population of Islamabad?

### **Research Objectives**

1. To investigate into how linguistic discrimination strengthens transgender community marginalization in Pakistan by studying the social landscape alongside legal frameworks in Islamabad.
2. To evaluate of the Transgender Persons (Protection of Rights) Act 2018 together with an assessment of language barriers preventing transgender community access to legal recognition and social respect.
3. To investigates how to combat discriminatory narratives while advocating transgender empowerment together with societal integration in Pakistan.

### **Statement of the Problem**

The transgender community in Pakistan, particularly in Islamabad, faces persistent marginalization due to linguistic exclusion in legal, social, and cultural contexts. By continuing colonial-era practices and repeatedly using discriminatory language they deny acknowledgment to trans people while worsening social rejection toward this community. This research analyzes language as an excluded factor and studies accessible linguistic practices to foster empowerment.

### **LITERATURE REVIEW**

People who are transgender in urban Pakistan meet different obstacles stemming from society's systems and laws plus the local language standards. Research shows different ways transgender people face marginalization yet lacks detailed understanding of their linguistic exclusion from both legal systems and society.

In "Marginalizing Marginalized Individuals: Scientists Lak, Abidin, and Razzaq (2020) in their work "Marginalizing Marginalized Individuals" study how transgender seniors in Punjab encounter social difficulties during their aging process. Their study shows that older transgender people suffer double discrimination as they face insufficient social support networks. This study uncovers important social exclusion patterns but does not investigate the connection between language and law.

In his 2022 work "Islamic Challenges to Pakistan's Transgender Rights Law" Redding assesses religious and social resistance against the Transgender Persons (Protection of Rights) Act 2018. The research talks about religious rules' effects on transgender rights laws but fails to look at spoken terms that could keep transgender people from receiving proper legal treatment.

Ahmed and Khan (2020), in their study "Gender Discrimination in Legal Profession: Based on their examination of legal professionals in Punjab province the authors "Gender Discrimination in Legal Profession" revealed Pakistan's legal field fosters gender discrimination. According to the authors the justice system makes biased judgments against transgender people. The research looks at gender inequality but it does not include language discrimination as its main topic.

In "Social Exclusion of Aged Transgender in Pakistan: According to Shahzad et al. (2014) their study examines how elderly transgenders in District Rawalpindi suffer social rejection. The research demonstrates how transgender seniors face discrimination yet does not explain how language affects their treatment during legal proceedings.

Soomar (2020), in "Transgender Community in Pakistan: The research publication "Transgender Community in Pakistan: A Look Into Challenges and Opportunities" examines all difficulties that transgender people face with regard to health and financial struggles. Even though the research paper mentions legal difficulties it does not sufficiently analyze how language barriers isolate these people.

Salleh et al. (2020), in "Implementation of Self-Perceived Identity for Gender Change: Research published in "Issues of Policy Coherence and Relevance towards Transgender Welfare in Pakistan" reveals problems transgender people encounter when policies are executed. The authors identify mismatched policies but they do not examine language aspects of these policies.

Ashraf (2020), in "Doing Transgender 'Right': The book 'Doing Transgender 'Right': The State, Law, and Civil Society in Pakistan examines the relationship between state procedures and transgender protection. The research examines system updates and society participation but does not describe how the words used in official documents affect Pakistani transgender citizens.

Khan et al. (2020), in “Cybercrime and Criminal Law in Pakistan: This study examines how government laws protect transgender people from cybercrimes. Even though the study outlines authoritative protections it does not describe how these laws discuss transgender speech.

Bhutta (2014), in “Social Exclusion of Aged Transgender in Pakistan: In the study “A Case Study of District Rawalpindi” the author examines social problems faced by transgender seniors. The study shows how society excludes marginalized people yet doesn’t analyze language aspects of legal systems.

Rana (2020), in “The Legal and Regulatory Framework for Cryptocurrency and Fintech in Pakistan: Through “The Legal and Regulatory Framework for Cryptocurrency and Fintech in Pakistan: Challenges and Policy Recommendations” the author examines Pakistan’s laws about modern technologies. Although the study focuses on different subjects, it shows that Pakistan’s legal system can handle change which means it could benefit transgender rights too.

These research projects show their value yet experts still need to study how language barriers silence transgender individuals in Pakistan’s courts especially those in Islamabad. Most studies about social and legal barriers fail to examine how specific language patterns in legal documents and court talks harm transgender people. Through this research we want to explore how language assists in excluding transgender people from Pakistan’s legal system to create better understanding of this relationship.

## **RESEARCH METHODOLOGY**

This research utilizes qualitative methods to examine how transgender communities experience linguistic exclusion throughout Islamabad specifically within Bari Imam territory. Through extensive interviews combined with critical analysis of legal and historical documents this research seeks to understand how language sustains transgender community marginalization.

### **Data Collection Instrument**

For this research investigation semi-structured interviews serve as the fundamental data collection tool. Interviews are conducted with two distinct groups of participants:

1. Ten transgender individuals from the Bari Imam area in Islamabad. These participants share authentic accounts about how linguistic exclusion affects their lives throughout everyday activities.
2. Educated participants – students and professors – provide the theoretical analysis of linguistic gender discrimination in their five interviews. The participants contribute to understanding this matter through its connections with educational and social systems and legal structures.

By employing a semi-structured interview approach researchers gain the flexibility needed to collect data qualitatively while participants can freely share their specific personal experiences and comment on research questions emphasizing language matters and power relations and exclusion.

### **Research Participants**

The study includes a total of 15 participants:

A sample of ten transgender individuals from Bari Imam produced for exclusive analysis because they personally experienced social and linguistic discrimination.

The research included five participants made up of both students and professors who demonstrated capability as experts in gender studies while possessing knowledge about language dynamics and social inclusion measures.



### **Limitations of the Study**

The research faces various constraints in its execution. The study's limited sample numbers decrease the broader applicability of its obtained research outcomes. . Some participants might concealed their experiences due to personal privacy concerns which produced less detailed research findings. The Bari Imam region in Islamabad functions as a study boundary which reduces the ability to generalize the findings beyond its specific location. Given that interviews represent the single data collection approach the study might fail to identify complete linguistic exclusions that exist within institutional frameworks and broader socio-cultural contexts.

The research reveals significant findings about language-based transgender marginalization yet it includes underpinning concepts for improving societal inclusion as a consequence of linguistic developments

### **Theoretical Framework**

The groundwork of this study stems from Michel Foucault's seminal thinking about power mechanisms and discursive formations alongside subject transformation perspectives to develop permeable insights into language-based exclusion of transgender groups. Foucault's findings about language's relationship to power and norm-building make up essential tools to uncover linguistic triggers behind transgender community social separation. In Foucauldian theory language operates beyond communication functions as a system of power for both defining people and their communities while exercises control through categorization practices (Foucault, 1972). Research employs Foucault's theory of discourse for exploring how language develops into fundamental structures and authorized systems which legitimize the exclusion of transgender individuals.

Foucault shows that discourse functions as a linguistic tool for governance through which agreed social rules and individual identity form together. The transgender community in Pakistan faces ongoing discriminatory treatment because national legal frameworks together with cultural defenses about gender have persisted for years. During colonial times the Criminal Tribes Act of 1871 worked together with Section 377 Indian Penal Code to enact laws that prohibited transgender people.

The arrestable laws created a basis from which concept-based discrimination against transgender people would build strength through time. Under colonial rule these legal doctrines established damaging discourses about transgender individuals as criminal or deviant which persist to guide current social treatment of transgender persons. The common language of gender in Pakistan still reflects colonial discourse following the implementation of the "Transgender Persons (Protection of Rights) Act 2018" because the legal community acknowledges transgender identities minimally through derogatory language.

Through his idea about subjectivation Foucault explains how minority groups absorb dominant social discourses and form identities that match external structural power apparatuses. Transgender people experience both self-elimination and a sense of vanishing because sociopolitical arenas lack robust transgender language representation. Society's negative or non-existent terminology forms the basis of how marginalized communities define themselves and then further consolidates their social segregation. Transgender people remain hidden to mainstream society because language in legal approvals and public communication and common dialogue does not validate transgender existence. The linguistic tools Islamabad's Bari Imam area uses against transgender people work toward marginalization which creates social ostracization while maintaining their societal invisibility.

The research uses Foucault's theory of "resistance" as a core principle. According to Foucault power functions beyond a unilateral flow because it creates systems through which opposition emerges (Foucault, 1982). Though language may also work in an oppression-complex with respect to the transgender person, they utilize language to resist oppressive practices; language is an important site of

resistance all together. By establishing an alternative discourse and embedding terms which include the transgender-ness of personhood, transgender persons establish personal identity and a mode of resistance against their cultural erasure. This study explores how linguistic elements may be utilized to empower transgender personal identity by establishing alternative discourse.

The colonial motif at the time of the Criminal Tribes Act and section 377 loom as a structural limb of current practices of marginalization by denying the transgender person a language. This study employs Foucaultian analysis to examine how colonial power alongside legal structures and methods of language practices carry out exclusion of transgender communities in Pakistan.

### **DATA ANALYSIS**

The research comprised a total of ten interviews with transgender individuals from Bari Imam and five professional participants who studied or taught in educational institutions. The research was developed around transgender linguistic exclusion based on Michel Foucault's understanding of how power through language produces forms of marginalization and subjectivity politics. The analysis of the research included an assessment of colonial laws such as the "Criminal Tribes Act of 1871" and "Section 377" to ground the assessment of the linguistic positioning of transgender individuals.

#### **Transgender Participants' Responses:**

The transgender participants from Bari Imam experienced major social and legal disconnection that created a state of separation from their community. Multiple participants experienced invalidating language within all forms of communication including governmental paperwork as well as news media while normal conventional talk which failed to acknowledge their essence as human or individual worth. The participants explained that society's terminology which includes "khawaja sira" creates the perception they do not belong to anyone. Our true identity doesn't seem to match the terminology used by society so it doesn't feel genuine at all. Through **Foucault's subjectivation theoretical framework** language functions as a discourse tool to construct identity definitions therefore the terms applied to trans people manifest an instrument that establishes them as other or less than human within their internal representation.

Despite having protective ambitions "Transgender Persons (Protection of Rights) Act 2018" maintains insufficient language which undermines its transgender inclusion goals. They want to offer assistance while missing our reality because they don't know our reality. Foucault's theory about "discourse" operates in this situation. The intended legal protection for trans rights exists inside a system which fails to fully recognize either their lived experiences or how they see themselves. The protection-based language fails to adequately empower transgender people because it functions within a discourse system which maintains their marginal status.

Transgender participants demonstrated their disappointment because mainstream media failed to represent them through language while simultaneously pushing them out of public view. The way that people often speak about transgender-related matters reveals either total ignorance of their seriousness or a perspective of absurdity. "Real" news and media constantly fail to represent us as valid or legible. People from marginalized futures experience a particular type of social exclusion described by Foucault, implied by erasure and invisibility, where the dominant culture represses their experience in the public realm. People brought up the implications of the colonial-era law "Criminal Tribes Act of 1871" in all discussions. The Act from 1871 created criminal status for particular communities including transgender individuals and that discriminatory heritage continues to affect society. According to one interviewee "Previous laws from the past continue to shape how people engage with us today." Society perceives us as illegal criminals yet no change exists. Colonial power structures which emerged from sweeping laws continue to

influence social attitudes toward transgender people through language as Foucault demonstrates with his power and language theory.

### **Educated Participants' Responses**

Participants with higher educational backgrounds identified how language operates to marginalize transgender people even though they did not face direct linguistic exclusion. According to a student "Our current gender conversations are limited because the discourse excludes entire groups. Understanding transgender equality becomes complicated by language structures that strip them of their humanity. The analyzed discourse follows \*\*Foucault's discourse-power theory which shows how societal language shapes gender identity by enforcing a binary that cuts out non-binary and transgender populations.\*\*" Through historical colonial rule contemporary linguistic expressions emerged that determined current gender perspectives according to an interviewee. gender The "Criminal Tribes Act" together with colonial policies constructed talk about transgender people that endures to impact linguistic expressions in current Pakistan. Transgender self-perception remains affected by mechanisms in legal and social discourse that trace their foundation back to colonial times.

Participants with higher education levels pointed out that society requires improved terminology regarding transgender descriptions. "The legal system requires updated terminology focused on inclusion yet this transformation should likewise permeate everyday dialogue," a professor mentioned. An illustration of "Foucault's concepts about resistance and subversion" exists here. New discourses serve as tools to overcome linguistic exclusion by strengthening neglected communities.

Both transgender participants and educated respondents evaluated how colonial heritage pervades present-day linguistic approaches to managing transgender persons and framing their identities. According to "Foucault" the application of power emerges from embedded social discourses and legal systems. Criminal Tribes Act of 1871 established during colonial times produced a societal discourse that outlawed some communities together with transgender people. Modern Pakistani society still maintains colonial-era linguistic restrictions regarding transgender rights although the current language seems inclusive it does not genuinely recognize their complete identities. During history transgender people experienced linguistic control through language that marginalized them which continues to shape contemporary treatment of transgender individuals.

### **DISCUSSION**

The analysis examines how the research data aligns with Michel Foucault's theories while investigating formal and informal expressions of transgenerness exclusion in Bari Imam Islamabad. The study uses legal histories starting with the "Criminal Tribes Act of 1871" and "Section 377" to trace how colonial-era rules continue shaping modern transgender identity conversations today. In Pakistan transgender individuals experience continued marginalization through power structures which limit their legal standing alongside their social acceptance. The analysis examines power inequalities in addition to demonstrating how language functions both to harm and protect transgender people while investigating the continued impact of colonial policies on their current circumstances.

According to Foucault we know that language operates as more than a communication tool since it represents a fundamental mechanism for creating personal and social experiences. Transgender individuals share their lived experiences of marginalization in this study through the language that establishes their identities combined with societal prejudice against their gender expression. Through its use the term "khawaja sira" functions to shape transgender identities and maintain estrangement between transgender people and the wider society. The theoretical framework of subjectivation from Foucault shows how language creates how people perceive themselves and their social standing in their environment. The



main discourse of Pakistan features participants' experiences of neglect and unintegration which validates persistent power inequalities across social structures.

Through Foucault's analytical framework resistance and subversion help researchers study marginalized groups' strategies against oppressive discursive structures. During the research participants from transgender communities together with educated participants agreed that changing our linguistic terminology about gender and identity shapes the future of wider social inclusion. The educated participants recognize that both public and legal discourse should transition toward embracing an inclusive definition of gender and diversity in their language usage. A transformative strategy proves essential to fight against existing power systems which have defined transgender identities in Pakistan.

Foucault argues that we must create new modes of and systems for communication. The context of Pakistan requires a narrative shift from colonial discourse to allow transgender persons to create their gender concepts and lived experiences. Transgender voices need built spaces in media and legal overarching standards that do not use exclusive language as well as in educational institutions to eliminate the ultimate nonrecognition of gender paradigms. The ability to radically shift such language can create the possibility for society to alter and reshape the ongoing process of exclusion.

The research addresses the colonial legacies of British law through considerations of the Criminal Tribes Act of 1871 to highlight how British colonial law instilled the roots of both criminality and stigma upon the transgender person in Pakistan and how those subjectivities have contributed to the continued treatment of transgender persons today. Non-binary gender constructs are repeatedly marginalized because Pakistan's legal and social practices view these identities as deviant in the same way British colonial thought did 150 years ago. Power/Knowledge theory will exemplify how power in this analysis transcends legislative designs because the act of power exists in latent systems that define the dictates of normal and acceptable, such as linguistic constructs. Lawmakers coded transgender persons into criminality during colonization, thus enabling the foundation for systemic legal discrimination they continue to face today.

Legal reforms under the "Transgender Persons (Protection of Rights) Act 2018" demonstrate forward movement yet language about transgender people requires evolution for their empowerment to happen. Through the revision of language and establishment of inclusive descriptions alongside continuous discourse reform the transgender population will retrieve their personal power to authentically form their identities.

## **CONCLUSION**

The investigation addresses that transgender people face continued marginalization within Islamabad through analysis of historical language barriers and current linguistic barriers. The paper applies three legal instruments including the "Criminal Tribes Act of 1871" and "Section 377" together with the "Transgender Persons (Protection of Rights) Act 2018" to reveal how language serves as a tool of oppression. The research findings applied Michel Foucault's theories about discourse power along with subjectivation to prove that verbal communication both reveals and deepens social power relations. Transgender people from Bari Imam Islamabad remain hidden within all public documents which currently maintains their state of exclusion.

The research reveals how historic foreign rule has produced modern social discrimination against transgender populations which reduces their ability to be seen, protected and involve in social life as mainstream members. Interviews with transgender individuals and educated participants exposed an enormous gap between their real-world situations and the language which determines how they are treated.

The study shows transgender people with minimal education and little financial resources face barriers to legal protections because existing languages and social standards support discrimination against them.

The research implies that battling and altering language identifies as an effective way for marginalized communities to build up their resistance and personal power. According to Foucault involvement is essential because transgender individuals use their language and storytelling power to fight dominant behaviors of exclusion and establish new discourses which provide better inclusion. Through legal language revision and marginalized voice amplification and social attitude reshaping we can challenge the dominant power structures that marginalize the transgender community. The results support an expanded view of linguistic justice since language both upholds and breaks down social structures of oppression. Discourse related to transgender lived experiences must expand and become precise to promote social equality and justice. This study exists with discussions about gender rights and language through its critical engagement with contemporary power relations and calls for transformative systemic change.

### **RECOMMENDATIONS**

1. Legal documents should use contemporary language that recognizes transgender people and offers complete recognition and protections.
2. Through awareness programs that utilize inclusive language transgender members will experience (1) education about stereotypes and (2) real empathy and acceptance.
3. All workplace must become familiar with gender sensitivity and provide gender sensitivity education because they are directly correlated to adherence to discriminatory language, with the goal of respecting all genders.
4. Empowering transgender people completely requires the provision of knowledge, training and jobs along with access to capital to distribute power beyond class.
5. The demands of transgender individuals necessitate there be an intentional structure established that meets their needs in the legal, healthcare, and social service sector through protection in legal rights.
6. To advance rights with the transgender community, we must understand proposed rights and seek to empower members to assume leadership positions in not only advocacy law but in decision making and policy making to ensure the needs of the community are considered in decision making regarding policies affecting the community.

The following issues addressed to policymakers need to be scaled down. o Policymakers must remove colonial-held beliefs within institutions, by studying holdovers from laws dated 1871 that continue to affect gender diversity (this includes the "Criminal Tribes Act of 1871" which continues to apply to persons). o The investigation into the intercession of language, power structures, and gender identity should continue in order to identify appropriate strategies for inclusion, empowerment of the identity of transgender persons.

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