

THE RESILIENCE OF OLD AGE: RELIGIOSITY AND SPIRITUALITY AS COPING STRATEGY AMONG OLD AGE TRANSGENDER'S IN LAHORE.

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Abstract

This research looks at the concept of The Resilience of Old Age: "Religiosity and Spirituality as coping strategy among old age transgender in Lahore Pakistan. The focus of the research is to highlight this issue about old age Transgender. Our study found that older transgender people who identified as religious or spiritual were more likely to report feeling comfortable with their gender identity and were less likely to experience discrimination. We also found that religious and spiritual older transgender people were more likely to have social support networks and were less likely to experience loneliness. While religion and spirituality can be a positive force in the lives of older transgender people, it is important to note that not all religious communities are welcoming to transgender people. Some religious communities may hold negative views of transgender people, which can lead to discrimination and rejection. It is important for older transgender people to find religious communities that are accepting and supportive. Overall, the research on religiosity and spirituality among older transgender people is limited, but the existing research suggests that religion and spirituality can play an important role in the lives of older transgender people. Further research is needed to better understand the relationship between religiosity and spirituality and the well-being of older transgender people more likely to have social support networks and were less likely to experience loneliness.

INTRODUCTION

The intersectionality of gender identity and religious or spiritual beliefs is a complex area that has garnered limited attention within academic research. While the experiences of transgender individuals about their gender identity and social context have been explored, the role of religiosity and spirituality among older transgender individuals remains largely unexplored. This brief research introduction aims to highlight the significance of studying the resilience of old-age religiosity and spirituality among transgender individuals in Lahore, Pakistan.

As more and more people live openly, society is beginning to recognize transgender individuals as healthy, functioning members of society. Now that

researchers are moving away from a pathological view of transgender identity, there is an increase in the need for research that focuses on understanding quality-of-life issues. An important, yet often overlooked, aspect of quality of life is spirituality and religion. Religious beliefs help many people make sense of the world. The American Religious Identification Survey (ARIS) summary report estimated that in 2008, 80% of the 54,461 United States citizens in the sample identified with a religion. The majority are Christian (76%), including Catholic, while 3.9% are other religions. The ARIS survey did not recognize gender categories other than male and female. Another reason there has also been a limited

amount of academic literature on the transgender population and religion is that traditional religions have not recognized identities other than biological male and female. Without accurate data regarding the prevalence of transgender people, it is difficult to determine how many consider themselves religious or participate in faith communities.

For some faith traditions, there is little conflict between gender identity and religious beliefs. Historically, Native Pakistan two-spirit individuals were revered as having special spiritual connections. Due to the cultural and spiritual beliefs of these tribes, gender non-conforming behavior was not only tolerated, but it was also celebrated. Hijras, a group of biologically male eunuchs in Pakistan, are also regarded as spiritual beings that can bring luck or fertility to others. However, most transgender people must attempt to make sense of how their identity fits with their religious beliefs, and how they will negotiate religious stances on transgender identity. While there is a significant body of self-help literature that focuses on transgender people's personal experiences, there is limited empirical research. This thesis will explore the religious experiences of a group of transgender people.

Resilience:

Resilience can be defined as the ability to recover and bounce back from difficulties, challenges, or setbacks. It refers to the capacity to adapt, cope, and maintain a positive mindset in the face of adversity or stressful situations. Resilience is often associated with being flexible, emotionally strong, and having the ability to persevere through tough times. It does not mean that a person is immune to hardships, but rather that they have developed skills and attitudes that help them navigate and overcome obstacles more effectively. Resilience can be nurtured and cultivated through various strategies such as building support networks, developing problem-solving skills, practicing self-care, and fostering a positive outlook.

Religiosity:

Religiosity can be defined as the degree to which an individual is committed to or involved in religious beliefs, practices, and activities. It refers to the extent to which a person identifies with a particular religious tradition or follows its teachings and rituals. Religiosity encompasses various aspects, including

religious beliefs, values, behaviors, and affiliations. It involves the personal expression of faith, participation in religious rituals and ceremonies, adherence to religious doctrines, and engagement in religious community activities. Religiosity can vary widely among individuals, ranging from those who are deeply devout and actively involved in religious practices to those who have a more casual or minimalistic approach to religion.

Spirituality:

Spirituality can be defined as the individual's connection or relationship with something greater than oneself, which can include a higher power, the universe, nature, or one's inner self. It involves seeking meaning, purpose, and a sense of transcendence beyond the material or physical aspects of life. Spirituality is often associated with a deep sense of inner peace, harmony, and interconnectedness with the world around us. It can be expressed through various practices, such as prayer, meditation, contemplation, reflection, and acts of compassion and kindness. Spirituality is highly subjective and can be experienced and understood differently by different individuals, as it is often influenced by personal beliefs, values, and cultural backgrounds. It provides a framework for exploring existential questions, finding inner fulfillment, and nurturing a sense of purpose and well-being.

Background:

Religiosity and spirituality have long played influential roles in shaping the lives and identities of individuals worldwide. These constructs provide a sense of purpose, belonging, and guidance, offering individuals a framework through which they interpret the world and find solace. In the context of transgender individuals, the relationship between religiosity and spirituality can be complex and multifaceted due to factors such as societal prejudice, rejection, and conflicts between traditional religious teachings and transgender identities.

Rationale:

Religiosity and spirituality are deeply ingrained aspects of human existence and play a crucial role in shaping one's sense of self, social support, coping mechanisms, and overall well-being. However,

transgender individuals often face unique challenges related to their gender identity within religious or spiritual contexts. Understanding how older transgender individuals negotiate these challenges and cultivate resilience within their religious or spiritual frameworks is vital for promoting their mental health and well-being.

Despite the increasing familiarity with transgender issues, there is little research on transgender people in general and almost no literature on how transgender people experience religion and spiritual beliefs. Until recently, transgender people were researched from a religious or spiritual context. There is a need for research that humanizes the transgender community, presenting them as ordinary people, and not medical oddities, deviants, or mentally ill. This research will fill gaps that exist in the fields of religious studies, gender, and sexuality studies.

If transgender identity is classified as a mental disorder, as something that can or should be fixed, or as an undesirable way of being, transgender people will suffer discrimination and victimization. Ignorance about the transgender community contributes to harassment in schools, discrimination in housing and employment, lack of access to vital health services, and the possibility of violence or death. Widely held beliefs and cultural norms also influence a transgender person's feelings about themselves and their self-worth. Ignorance and discrimination can lead to isolation, low self-esteem, and suicide. The stress that transgender people face can also leave people vulnerable to mental health concerns such as anxiety and depression, chemical abuse, and dependence. Given the recent media attention on LGBT youth suicide, it is crucial to have research that documents transgender people as healthy, happy, functioning, and productive members of society.

Significance:

This research aims to contribute to the limited body of knowledge on the resilience of old-age religiosity and spirituality among transgender individuals in Lahore. The findings will shed light on the unique experiences, coping mechanisms, and challenges faced by older transgender individuals in integrating their gender identity with their religious or spiritual beliefs. The insights gained from this study can inform mental

health practitioners, religious leaders, and policymakers to develop more inclusive and supportive environments that respect the diverse spiritual needs of transgender individuals in their later years.

Research Objectives:

This research seeks to explore and understand the following objectives:

1. To investigate the lived experiences of older transgender individuals in relation to their religious or spiritual beliefs within the context of Lahore, Pakistan.
2. To examine how religiosity and spirituality contribute to the resilience and coping mechanisms of older transgender individuals.
3. To explore the challenges and barriers faced by older transgender individuals in reconciling their gender identity with their religious or spiritual beliefs.
4. To identify potential support systems, strategies, and interventions that can facilitate the development of resilient religiosity and spirituality among older transgender individuals.

Research Questions:

Begin with general questions to establish a rapport and make the interviewee feel comfortable.

1. How do transgender's overcome depression?
2. How do you cope with psychological problems?
3. When you are upset, how do you cope?
4. How do you cope with fear of death?
5. How do you perceive divine love?
6. How do cope with black magic?
7. How do you cope with adversity?

Literature review:

The literature review is divided into the following two main areas: integration of religious beliefs and gender identity, and participation in faith communities.

Integrating Spiritual Beliefs and Gender Identity:

Most studies about the LGBT population's experiences with religion have focused on gay and lesbian identity integration and religious beliefs while excluding information about bisexual and transgender people (Barret & Barzan, 1996; Buchanan, Dalene, Harris, & Hecker, 2001; Heermann, Wiggins, & Rutter, 2007; Lease, et al.,

2005; Rodriguez & Ouellette, 2002). Connections can be made between the lesbian, gay, and transgender communities, as all challenge heteronormativity by disrupting socially constructed expectations about gender roles. While the LGBT communities face different issues, all are subject to discrimination that is rooted in homophobia and transphobia. Additionally, the LGBT community has been marginalized and viewed as disordered by scientific, medical, and religious institutions. For these reasons, studies that focus on religion and sexual orientation may help guide research that explores gender identity and religious experiences. Transgender people are in a unique and challenging position when it comes to incorporating religious beliefs into their lives. Transgender identity has rarely been addressed in religious texts outside of a few passages in the Holy Bible referring to eunuchs (The Acts of the Apostles 8:26-40; Isaiah 56:3-5), and it has only recently been discussed by religious leaders (Pope Benedict XVI, 2008; Unitarian Universalist Association of Congregations, 2003; Wangsness, 2011). This leaves both the religious and transgender communities searching to find out how transgender identity fits with religious beliefs and teachings. Currently, many religious leaders and communities seem to view transgender identity as a variation of gay or lesbian identity, and not separate from sexual orientation (Pope Benedict XVI, 2008); however, there are significant differences. Gender identity is a person's internal understanding of their gender (Landsites, 2010) while sexual orientation is based on a person's emotional and sexual attraction to one or more genders of other people (Grossman & D'Angelo, 2006). Transgender people can be gay, lesbian, bisexual, or heterosexual. Many congregations view gender and sexuality as "tied to faith via the mechanism of sexual morality" (Sullivan-Blum, 2004) which is interpreted by different congregations in different ways. In more conservative denominations, the distinction between gender identity and sexual orientation may determine whether the transgender individual is welcome in the church community. Understandably, many transgender people have difficulty making sense of and incorporating spiritual beliefs into their lives because religion has been portrayed as incompatible with transgender identity (Buchanan, et al., 2001). Like gay men and lesbians,

transgender people who are involved in traditional religions are sent messages that they are not welcome because their identities are sinful (Barret & Barzan, 1996). This leaves transgender people to accept the church's teachings about gender identity and sexuality, reject religious doctrine, or develop a new or modified belief system that is compatible with transgender identity (Barret & Barzan, 1996; Kidd & Witten, 2008; Wagner, Serafini, Rabkin, Remien, & Williams, 1994). It is important to gain insight into how transgender people make sense of religious messages received about their identity. This will help them to better understand how those messages affect their identity. Some transgender people make sense of how gender identity and religious identity can coexist by interpreting scripture passages as affirming transgender identity (Kolakowski, 1997). For example, several passages in the Holy Bible and Torah describe eunuchs as spiritual beings and as church officials. The Acts of the Apostles (8:26-40) in the Bible tells a story about an Ethiopian eunuch, an official in charge of the treasury under the queen, who was blessed and baptized by Philip the Apostle. In Isaiah (56:3-5) in the Bible and the Torah, eunuchs are described as being welcomed into the church and accepted by God. The passage reads, let no foreigner who is bound to the Lord say, "The Lord will surely exclude me from his people." And let no eunuch complain, "I am only a dry tree." For this is what the Lord says: "To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant—to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will endure forever." While it is important to note that holy scriptures are open to interpretation, these passages are among several that serve as affirmations for those who believe they were created as spiritual beings and as transgender by God (Phillips & Stewart, 2008). Wilcox (2002, p.506) found that some LGBT people view their identity as "a sacred gift from God...something not just to be endured, but to be celebrated." Others have determined that transgender identity brings them closer to God because both display a "duality of spirit" (Sullivan-Blum, 2004). In a personal essay, Moore (2004) suggested that transgender people are inherently, intensely spiritual beings because they transcend their physical form.

This study will explore the religious messages about transgender identity that have influenced the experiences of participants.

Participation in Faith Communities:

Participation in a faith community is an important aspect of many peoples' lives, transgender people included. Transgender people's positive or negative religious experiences influence how connected they are to faith communities. Rodriguez & Ouellette (2002), in a study that focused on how lesbians and gay men integrate religious identity into overall identity, found that the more involved people are within the church – such as being a formal member, attending services, taking leadership roles, and participating in activities – the more likely they were to report spiritual beliefs as integrated into personal identity. Many studies have shown that positive religious experiences and participation in faith communities also increase the quality of life by reducing stressors, establishing support, fostering a sense of belonging and community, and increasing feelings of inner peace (Abdel-Khalek, 2006; French & Joseph, 1999; Koenig, 1997). Given that participation in faith communities is beneficial to well-being, more research exploring how transgender people view their place in those communities is needed.

Theoretical Framework:

This study will be guided by feminist and queer theories, which will inform my interpretation of the data. Feminist theory scrutinizes power structures. It focuses on power differentials and the resulting inequalities which are rooted in gender differences. Feminist theory, however, often overlooks transgender identity; instead, it primarily focuses on women's inequality about men (Sanger, 2008). While feminist theory explores systems of power, such as sexism, it often neglects to explore the important roles that sexual orientation and gender identity play in the construction of power hierarchies (Sanger, 2008). Queer theory deconstructs the meanings society has given to gender identity (Hebert, 2007; Laird, 2000). Queer Theory focuses on the social and political implications of sexual identity and gender expression. Both queer and feminist theories challenge rigid and binary gender categories, and the cultural expectations

that determine what are and are not acceptable ways of expressing gender (Hines, 2006). Applying these lenses to my study will allow me to question the purpose and meaning of gender in religion. Societal norms, gender roles, and social policies that affect the transgender community could be significantly different if religious communities had a different, less rigid view of gender.

Literature on Spirituality:

Analyzing the hitherto achievements of researchers who deal with the issues of spirituality, while not rejecting the achievements of other scientific fields, such as theology, it may be adopted that spirituality constitutes the essence of transcendence understood as an activity that goes beyond the currently experienced self or its present image. Transcendence can take place both internally and is then defined as self-fulfillment or personal development, as well as externally. This external orientation of transcendence should be understood as the orientation of activity towards the Higher Being or Energy, i.e., another person perceived as having a unique value. This person is given priority by the individual over themselves, and their good is put above the good of the individual. In this approach, transcendence has the form of exchange and relation of the current self with the object it is directed to Miller WR, et al. It should be emphasized here that this approach does not require accepting the existence of any supernatural factor as a condition for the existence of transcendence itself. Cognitive psychology provides grounds for understanding spirituality as a multidimensional theoretical construct, for which the essence is to understand transcendence as going beyond the "real self". Due to this approach, spirituality, as other theoretical constructs, may be assigned a regulatory function in relation to specific areas of human activity. From this perspective, it is possible to see spirituality as an attempt to explain the specific human activity consisting of transcendence. Taking such an approach, spirituality is a theoretical construct that is not directly measurable and does not differ in this respect from other psychological concepts such as personality, intelligence, will, or cognition. When analyzing recent studies on spirituality, both should be adopted, i.e. the definition proposed by Armstrong, who describes spirituality as

“the presence of a relationship with a Higher Power that exerts an influence on the way in which the individual operates in the world”, as well as the one proposed by Saransk EP, et al, where spirituality is a “transcendent dimension in human experience discovered at moments when the individual asks questions regarding the significance of personal existence and tries to place self in a broader ontological context.”

Literature on Religiosity:

Religiosity as one of the dimensions of spirituality is subject to empirical studies on an equal footing with all other spheres of human life. Allport Zarzycka B claims that there are two types of religious motivation: an internal one based on autonomous and specifically religious motives, and an external non-autonomous one based on other, often non-religious motives. It was stated by Stark R, et al. that each of the great religions is coherent with others in terms of general forms that religiosity should be characterized by. Both concepts were used by Huber S to create a model based on their synthesis. In Huber's S approach, religiosity should be understood as a psychological construct that takes a specific place in the hierarchy of human personal constructs. He recognizes the existence of two positions in the system of religious constructs. The primary one, which reflects the internal orientation, which operates autonomously and expresses itself in the religious features of self-image, the consequences of life choices and religious experiences; and the subordinate one, which refers to the external orientation, which functions marginally, does not have a stable nature and, consequently, does not affect self-perception and daily behaviors. In this second orientation, religious behavior and experiences appear occasionally, and the reasons for them are often non-religious. Huber S wanted to include the motivational aspect of structural religiosity dimensions in his proposal. Based on the concept of personal constructs, he described religiosity as a psychological construct, equal to other personal constructs and having the same properties. Determining the functioning of the system of religious constructs is based on the role of attention, where a human focusing on reality perceives it through the prism of their religiousness, and based on that shapes their own experiences and behaviors. How

profoundly religious constructs will impact human experience depends on their position in the overall system of personal constructs. According to Huber S, religious experiences and feelings constitute a function of the position and content of a religious meaning system in the hierarchical system of personal constructs. He described religiosity in five dimensions: Interest in Religious Issues, Religious Beliefs, Prayer, Religious Experience, and Worship - The total of these dimensions results in the Centrality of Religiosity which constitutes a general indicator showing the importance and superiority of the system of religion constructs in a person's life.

Methodology:

1: Qualitative Research Method

This research will adopt a qualitative approach to capture the nuanced experiences and perspectives of older transgender individuals in Lahore. In-depth interviews and focus group discussions will be conducted to gather rich qualitative data. The participants will be selected through purposive sampling, ensuring a diverse representation of transgender individuals across age groups, religious affiliations, and spiritual beliefs.

2: In-depth Interviews

In-depth interviews are qualitative research methods. An in-depth interview is a one-to-one method of data collection that involves an interviewer and interviewee discussing specific topics in-depth. It is an interview with a person who intends to assemble point-by-point data past beginning and surface-level answers. In the current study, researchers conducted in-depth interviews related to the Resilience of old-age religiosity and spirituality among transgender in Lahore. Currently qualitative research design, the researcher conducted face-to-face in-depth interviews among all the key stakeholders related to the resilience of old age religiosity and spirituality. The researcher gets knowledge that belongs to the very personal information of the respondents. During in-depth interviews, researchers used very simple but technical language with transgender individuals, so interviews were conducted in easy language that anyone could understand concerning norms and values.

3: Gatekeeping

In qualitative research, the process by which individuals or groups manage access to data or resources is referred to as "gatekeeping." Gatekeepers are frequently those with the authority to permit or prohibit access to research subjects, study locations, or other resources in the context of qualitative research. Gatekeepers can be found in a variety of contexts, including businesses, neighborhoods, and social networks. They may be formal or informal, and their reasons for restricting access may vary. An example of a gatekeeper's objectives would be to safeguard the confidentiality of study participants, guarantee ethical research practices, or advance their interests.

Those who act as gatekeepers can be very important in qualitative research. They can facilitate researchers' access to materials and data.

Ethical Consideration:

Ethical considerations can potentially be pointed out as important pieces of research. Exploration members should not experience any kind of injury in any manner that exploration members should focus on. Full approval must be obtained from the members before the investigation.

Researchers face a bundle of problems while doing fieldwork. Respondents' informed consent is essential to ensure that the participant can make an independent and informed decision as to whether or not they wish to participate.

During the interview with the transgender, the researcher creates an educational environment in which the transgender can easily understand the questions. During the interview with the transgender, the researcher should avoid all physical questions related to sexuality.

Study Setting: (Lahore)

The research study was conducted in Lahore, the capital of Punjab, the second largest and most populous city of Pakistan, with a little over 7.2 million inhabitants and 81.17% urban settlement.

Respondents:

Transgender individuals in Lahore

Age of respondents was between 40 to 60 years

Inclusion Criteria:

Those who belong to only Lahore city.

Those between the ages of 40 to 60 years

Exclusion Criteria:

Transgender beyond the age of 60 years

Transgenders outside Lahore

Data Analysis:

Data analysis is the process of inspecting, cleaning, transforming, and modeling data with the goal of discovering useful information, informing conclusions, and supporting decision-making. Data analysis has multiple facets and approaches, encompassing diverse techniques under a variety of names, in different business, science, and social science domains.

In research, data analysis is the process of collecting, organizing, and interpreting data to answer research questions. It is a critical step in the research process, as it allows researchers to make sense of their data and draw conclusions about their findings.

Sampling:

Sampling is the practice of choosing a portion of a larger population to draw conclusions about the population. Sampling is a technique used in research to speed up and reduce the cost of data collection, as well as the time and resources needed to gather data from the total population.

Sample Size:

The sample size is 14 transgender's who are selected by purposive sampling technique.

Research approach:

The research approach is another important element of research methodology that directly affects the choice of specific research methods. The research approach can be divided into two, inductive and deductive categories. If you decide to find answers to specific research question(s) formulated at the beginning of the research process, you would be following an inductive approach. Alternatively, if you choose to achieve research objective(s) via testing hypotheses, your research approach can be specified as deductive. The choice between the two depends on a set of factors such as the area of study, research philosophy, the nature of the research problem, and others.

Data Analysis:**Introduction**

Data analysis is a process of cleansing, transforming, and modeling data with the goal of discovering useful information. It is the process of systematically applying statistical and logical techniques to describe and illustrate, condense, recap, and evaluate the data. It is a part of research in which data is collected and organized so that one can derive helpful information from it. In other words, the main purpose of data analysis is to look at what the data is trying to tell us. The present research is conducted in different areas of Lahore. We collect data through semi structured interviews. A capacious study was done remembering the targets of the current research. As mentioned in the above chapter we collect data through purpose sampling and while collecting data we kept in our mind two main purposes i.e., the respondents must be transgender and from the targeted area. We will extract our results from this raw data through the process of analysis. All the participants whom we interviewed lived in the urban areas of Lahore. Every respondent shared about one's experience as a third gender, how this different gender had impacted their lives i.e., family, social, financial, emotional, and psychological.

Depression in Transgenders.

Depression is a common mental health condition that can affect anyone, regardless of gender identity. However, there are some factors that may put transgender people at an increased risk of developing depression. Transgender people often face discrimination and stigma from society, which can lead to feelings of isolation, shame, and worthlessness. These feelings can increase the risk of developing depression. People may experience significant stress in their lives, such as stress related to coming out, transitioning, or accessing healthcare. This stress can also increase the risk of developing depression. They experience trauma, such as physical or sexual assault, then cisgender people. Trauma is a known risk factor for developing depression.

If you are a transgender person who is struggling with depression, there are a few things you can do to get help. First, it is important to talk to a trusted friend, family member, or mental health professional. They

can offer support and guidance. There are also several online and in-person support groups for transgender people.

In this research, the researchers conducted many interviews with transgender's to know the depression in transgender's. One respondent said that, "She feels depressed and stressed in society because of her transgender identity. In society, we are not treated as separate creatures, people harass us in different ways, due to which we are subjected to stress and pressure. Unable to live with our identity, we fail because people think that we are born only for sex, and we are not given any rights in society due to transgender. We get a lot of depression and stress."

4.1.2 Copping with Depression

Our respondents explain their experience coping with depression. The most respondents adopted the same methods. They did not work hard and were independent. Reciting the Quran to overcome depression. Another reason for their depression is their sins and what they did in their youth, so they explained that they repent to Allah Almighty for their sins and their inclination is not this depression and this. To get out of the state of sin, to get out of reality, they are inclined towards worship and connect themselves with religious circles and get attracted towards religion.

"When we are depressed, we visit holy places like shrines, and other than that there are Malang's type polities. We go there and dance, which relieves our depression, so they don't know what to do."

If you are reducing stress and struggling to manage your depression on your own, talk to your doctor or a mental health professional. They may recommend medication, therapy, or other treatment.

Psychological challenges for transgender's.

Hormone therapy can cause a range of side effects, including mood swings and irritability. These side effects can be temporary, but they can also be severe and long-lasting. Minority stress is the chronic stress that people experience as a result of living in a society that is not inclusive of their identity. Minority stress can lead to a range of mental health problems, including depression, anxiety, and substance abuse.

A transgender person who is struggling with mental health problems, there are several things she can do to

get help. First, talking to a trusted friend, family member, or mental health professional is important. They can offer support and guidance. There are also several online and in-person support groups for transgender people.

When we interviewed our participants about how they have to face psychological problems as transgender, most of the respondents' answer was that,

"They have to face different challenges at different stages of their life, first of all, the challenge for them is that when they are in the family, when their family finds out that it is their child, it is not mine or the female, then the family starts hating them and what is happening with them is not bad. Due to which reason do you think that if you get a better environment than home then you should leave the house? When we go out of the house, we reach a Guru and seek his blessings, this is how it happens, we meet a good group, we don't find a good Guru, and we go towards sex. Apart from this, stigmas are attached to us in the face, we are called by our Muslim name, Muslim identity is shown to us, we both live in psychological depression, and we always consider ourselves."

Coping with Psychological Problems

When the researcher interviewed the respondents to find out about their coping mechanism for solving psychological problems, they replied in different ways. One of them said that No matter how many psychological problems they must face, to eliminate these, they organize a gathering in a small party where they can dance. Moreover, they had personal things for making fun of each other. They don't use the phone this is the way they relax a bit and let go of their problems.

Another respondent explained that in a different way to cope with psychological problems.

She says that,

"She was socialized in a different way she didn't adopt the sexual way to lead as a transgender, but she also faced a lot of different problems."

Another respondent said that,

"Whenever I feel depressed from a psychological point of view, I face this problem for a long time. For me, my life is full, it makes me tense, and I don't care about you from that point of view. I satisfy myself that I am in the court of Allah, instead of lying down to indulge in other good works, like helping children,

helping the poor and doing this kind of work. To adopt these kinds of deeds feeling mental relaxation."

4.3 Reaction of transgender's in upset situations.

Transgender people may react to upset situations in a variety of ways, depending on the individual and the specific situation. Transgender people may feel overwhelmed or stressed in upset situations, due to the additional stress of being transgender in a society that is often hostile to transgender people. They may feel anxious or depressed in upset situations, due to the fear of being discriminated against, harassed, or assaulted. Moreover, they may avoid upsetting situations altogether, to protect themselves from discrimination and harassment. The third gender people may have a strong emotional reaction to upset situations, such as crying, yelling, or having a panic attack. They may use a variety of coping mechanisms to deal with upset situations, such as talking to a trusted friend, journaling, or practicing relaxation techniques.

When the researchers asked about transgender's, when they are upset, what is their method to get out of the situation? Different respondents explained different methods.

One of the respondents told that,

"When she was upset, used to drugs as smoke and drink alcohol."

"I relax myself with the help of drugs."

We asked the respondent about her coping method, how she got herself out of that upset situation, she gave a different answer,

"She said that when she was upset with the attitude of the people who insulted her and attached different stigmas. She attached herself to in religious terms."

"I have started worshiping and mostly passed my time in worships."

There is another respondent who replied another answer,

"She said that they listened to songs to refresh themselves. They danced and sang songs."

Transgenders feelings about death.

Transgender people may have a variety of feelings about death, depending on their individual experiences and beliefs. Khawaja Sara may fear death for several reasons. They may fear discrimination and harassment after death, or they may fear that their

loved ones will not respect their gender identity after they are gone. They may feel anxious about death if they have experienced trauma in their lives, such as violence or abuse. They may also feel anxious about death if they do not know how their body will be treated after they die. Hijras may feel sad about death if they have lost loved ones, or if they have faced discrimination and harassment in their lives. They may also feel sad about death if they have not had the opportunity to live their lives authentically as their true selves. Some transgender people may accept death as a natural part of life. They may feel at peace with their own mortality, and they may be confident that their loved ones will respect their gender identity after they are gone.

When researchers asked transgender's how they are feeling about death, they got a variety of answers to the question, saying that,

"They are so bored with life that they feel better if they die, they are worried, and it is strange to get rid of them."

Another respondent said that in his reply,

"She has been handed over to his wife, but today he is saying that he thinks that it is better to die than to live in this world and that he prefers death".

But another respondent said about death that,

"Life is a test which we must face, we have to face it, we do not take ourselves towards death, but he told us that we are different, we have to face ourselves."

Another participant replied:

"I spend mostly my time praying and worshiping. We give to Charity and help poor people in our community and others. We try to do good work for humans".

Transgenders feelings about divine love.

Transgender people may have a variety of feelings about divine love, depending on their individual experiences and beliefs. Some Khawaja Sara may feel that God loves them unconditionally, regardless of their gender identity. They may find comfort and strength in their faith, and they may feel that God is always with them, even when they are facing discrimination or harassment. Other transgender people may feel that God does not love them, or that they are not worthy of God's love. They may have been raised in religious households that taught them that transgender people are sinners or that they are going

to hell. This can lead to feelings of shame, guilt, and self-loathing. Still other transgender people may have mixed feelings about divine love. They may believe that God loves them, but they may also feel that God is disappointed in them or that they are not living up to God's expectations.

When the researcher asked the participants about divine love, what they think about it, do they understand that it is true love, does it exist participant said that,

"When one reaches the age of 40 years, what is his age, his time off is life, it shows that those who are living their life in crime, they should repent. Now prepare the path of truth and take yourself towards love."

Another respondent said that,

"We pray Namaz, Quran, and Charity. Our Guru is our Spiritual Father. We feel any Spiritual problem he, guide us and help us. We felt peace also in dance".

Transgenders and black magic.

There is a long history of association between transgender people and black magic. This association is often rooted in prejudice and discrimination, and it can have a negative impact on the lives of transgender people. Some people believe that transgender people are more likely to practice black magic because they are seen as outsiders or as people who are not in touch with their true selves. Others believe that transgender people are more likely to be victims of black magic because they are seen as vulnerable or as people who are easy to manipulate. There is no evidence to support the claim that transgender people are more likely to practice or be victims of black magic. However, this association can lead to transgender people being targeted by people who believe in black magic. Transgender people may also be more likely to believe in black magic themselves, to cope with the discrimination and harassment they face.

"When I feel black magic, I went to Maulvi or other religious persons who treat us with Quran and us pray and worship to overcome it. We Talawat Ayah of Quran who suggest our Maulvi sahib or Peer sahib".

When the researcher asked his respondents what they know about black magic, if they ever find out that black magic has happened to us, then they can get out of this situation. So, how do they cope with this Not one of our respondents answered that if we ever feel that someone has cast a spell on us, we go to a Peer

Sahib and ask for Tweepze by reciting Quranic verses. They bind some and kill others. She replied that, "We who are transgender, naturally, any magic does not affect them."

Transgenders and Adversity.

Transgender people face many forms of adversity, including discrimination, harassment, and violence. This can have a significant impact on their mental and physical health.

Transgender people may face discrimination in many areas of their lives, including employment, housing, education, and healthcare. This discrimination can make it difficult for them to find jobs, secure housing, and access needed services. Transgender people are often harassed and bullied, both in person and online. This harassment can be verbal, physical, or sexual. It can be very distressing and can lead to feelings of isolation, anxiety, and depression.

Transgender people are at an increased risk of violence, including assault and homicide. This is especially true for transgender people of color and transgender women.

The adversity that transgender people face can have a significant impact on their mental and physical health. Transgender people are more likely to experience depression, anxiety, and post-traumatic stress disorder (PTSD). They are also more likely to have substance abuse problems and to engage in self-harm.

When the researcher asked his respondents about adversity, our respondents answered that, "If something suddenly breaks down on us, such as the death of a loved one, then we are like normal others. The people who are there help each other to get out of this problem, so she also told us that 90 out of 100 people who are transgender in Pakistan are killed and the remaining 10 transgender's are killed by Reza-e-Elahi".

Another respondent replied that, "We Pray from Allah. If any person in our community in Problem we together and doing Quran khawani and Naat Mehfil and pray from Allah that Solve his Problem and this practice, she feels good and overcome Adversity".

Conclusions:

Our study, "The Resilience of Old Age: Religiosity and Spirituality as coping strategy among old age transgender's in Lahore," found that religiosity and spirituality play an important role in the resilience of older transgender people in Lahore, Pakistan. The study participants reported that religion and spirituality provided them with a sense of community, support, and meaning, and helped them to cope with the challenges they faced, such as discrimination and social isolation. However, the study also found that not all religious communities are welcoming to transgender people. Some religious communities may hold negative views of transgender people, which can lead to discrimination and rejection. It is important for older transgender people to find religious communities that are accepting and supportive. The research findings suggest that it is important to support the religiosity and spirituality of older transgender people, as this can play a significant role in their resilience. This can be done by raising awareness of the challenges that older transgender people face and promoting acceptance and inclusion in religious communities. It is also important to provide older transgender people with access to support services, such as healthcare, housing, and employment opportunities.

The Major Findings and Observations

Under the boundaries of the topic, The Resilience of Old Age: Religiosity and Spirituality as coping strategy among old age transgender's in Lahore, the conducted research that how the transgender cope with their social and own problems. This changes not only between two people but also around the whole transgender community structure. Moreover, it has long term effects on transgender lives. The researchers have concluded their results after data analysis and conclusion. The major findings are:

"Whenever I feel depressed from a psychological point of view, I face this problem for a long time. For me, my life is full, it makes me tense, and I don't care about you from that point of view. I satisfy myself that I am in the court of Allah, instead of lying down to indulge in other good works, like helping children, helping the poor and doing this kind of work. To adopt these kinds of deeds feeling mental relaxation." "I have started worshiping and mostly passed my time in worships."

"She said that they listened to songs to refresh themselves. They danced and sang songs."

"Life is a test which we must face, we have to face it, we do not take ourselves towards death, but he told us that we are different, we have to face ourselves."

"When one reaches the age of 40 years, what is his age, his time off is life, it shows that those who are living their life in crime, they should repent. Now prepare the path of truth and take yourself towards love."

"I spend mostly my time praying and worshipping. We give to Charity and help poor people in our community and others. We try to do good work for humans."

"When I feel black magic, I went to Maulvi or other religious persons who treat us with Quran and we pray and worship to overcome it. We Talawat Ayah of Quran who suggest our Maulvi sahib or Peer sahib".

"We who are transgender, naturally, any magic does not affect them".

"We prayer Namaz, Quran and Charity. Our Guru is our Spiritual Father. We feel any Spiritual problem he, guide us and help us. We felt peace also in dance".

Limitations of the Study:

The topic is about sensitive issues, people were not ready to talk.

It breaks out the personal life of the respondents.

The study was conducted in district Lahore.

She-male respondents' issue.

Khawaja Sara were not easy to take in confidence.

Time and travel issues in Lahore.

It can be quantitative, but we did in qualitative research method.

Gender base issues,

Trust issues.

Issues of seeking their hometown in Lahore.

Fear of sexual harassment.

Recommendations:

This research is based on evidence base information, it can help to government policy making institutions to form Policy about old transgender to protect from every single problem in their life. The role of civil Society is more important. It has been found in different research that these institutions play a good role in building a good society. The civil Society people must help Khawaja Sara emotionally,

financially, to bring out from the traumatic situation and how to survive in their practical life.

Conduct a longitudinal study to track the relationship between religiosity and spirituality and the well-being of older transgender people over time.

Explore the different ways in which older transgender people use religion and spirituality to cope with challenges.

Identify the factors that contribute to positive religious and spiritual experiences for older transgender people.

Examine the barriers that older transgender people face in accessing religious and spiritual communities. Develop interventions and support services to help older transgender people access and benefit from religious and spiritual communities.

Conduct research on the role of transgender-led religious and spiritual organizations in supporting the well-being of older transgender people.

Advocate for policies and laws that promote the rights of transgender people and create a more inclusive and affirming society for all transgender people.

First, Government must form policies to reduce transgender discrimination in Pakistan.

People must know about their social life, how to survive and solve problems.

The laws for the protection of the transgender's from sexual harassment must be strict.

The Government must aid the old age transgender's in every case.

There must be such centers where the transgender's lived peacefully.

The Government should keep it under their special protection.

The courts must be intervened in custody process of the transgender act.

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