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Research Article

Personality Religiosity and Gender Influence Attitudes and Beliefs toward Transgenders

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Abstract

Background. This study assesses the relationship among personality traits, religious orientations and gender in attitudes and beliefs toward transgenders in Pakistan. We expected personality traits like emotional stability and open to experience, intrinsic religious orientation and women would express greater inclusive attitudes and beliefs toward transgenders.

Method. A convenient sample of 75 male and 75 female ($N = 150$) young (18 to 25 years) students from different universities of Lahore were asked to complete Ten-Item Personality Inventory (TIPI, Gosling et al., 2003), Revised Intrinsic/Extrinsic Religious Orientation Scale (I/E-R, Gorsuch & MacPherson, 1989) and Transgender Attitudes and Beliefs Scale (TABS, Kanamori et al., 2017).

Results. The findings suggested, openness to experience and emotional stability positively associated with positive attitudes and beliefs towards transgenders. Intrinsic religiosity positively and extrinsic personal religious orientation negatively associated with accepting transgenders. No gender differences were observed in attitudes and beliefs toward transgenders.

Conclusion. Openness to experience and emotional stability and intrinsic and extrinsic personal religious orientation can account for positive attitudes and beliefs toward transgenders. More data is needed to tease these factors to provide a basis for social change that would include transgenders in mainstream culture.

Keywords. Personality traits, religious orientations, gender, transgenders, attitudes, beliefs

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Introduction

Transgenders or *khawaja siras or hijras*, have a long-held history of a marginalized group in Pakistan, where many live in hijra communities forced to live in isolated groups with close-knit bonds that reinforces marginalization (Kalhoro & Ali, 2021). Transgender Persons (Protection of Rights) Act of 2018 legally recognizes right to self-identify and access public services, societal acceptance remains limited (ICJ, 2020). Cultural conservatism, religious beliefs, and traditional social norms continue to shape how people perceive transgenders, often resulting in stigma, social exclusion, and discrimination (Akram et al., 2023). Many transgenders hide their gender identity to avoid rejection and internalize negative attitudes, which can lead to feelings of shame, guilt, and emotional distress (Azhar, 2024). The marginalization of transgenders indicates that it is important to comprehend those aspects that influence societal attitudes. Personality traits can influence perceptions and interactions with transgenders; because personality traits shape thoughts, behaviors, and social interactions, suggesting that certain traits may hinder and other may foster tolerance and empathy, reducing discriminatory attitudes towards transgenders (Joe-Akunne et al., 2020). These authors believe traits such as openness to experience are associated with more accepting attitudes toward sexual minorities including transgenders. Religious orientation, defined as the personal commitment and approach to religious beliefs and practices, also plays a central role in accepting transgenders. In Pakistan, stronger religiosity is linked with negative attitudes toward sexual and gender minorities suggesting religious beliefs strongly influence social behavior and perceptions about transgenders (Nasarullah & Rafique, 2025). In addition, other studies suggest, men tend to hold stronger biases towards transgenders than women (but see, Arshad et al., 2023), this in Western cultures is believed to be based on right-wing authoritarianism and social dominance that shapes discrimination against sexual minorities (Rawatlal & Moloto, 2019).

Research on marginalized communities, including transgenders, consistently shows that personality traits influence prejudicial attitudes (Carlson et al., 2019; Jonás et al., 2023). In a study conducted by ShafieeKandjani et al. (2025), roughly 20% of the variance in transphobia and genderism was explained by the Big Five personality traits. Openness significantly predicted lower transphobia, while agreeableness and neuroticism predicted higher transphobia. Conscientiousness and extraversion did not significantly contribute to transphobia scores, although all traits except extraversion explained variance in gender-bashing behaviors.

Research also suggests, people who adhere to more conservative Christian or Muslim religiosities hold stronger prejudices and exclusionary attitudes towards transgenders (Campbell et al., 2019). Furthermore, personality and religiosity have been the subject of extensive research, with the results demonstrating that such characteristics as agreeableness and conscientiousness are correlated with intrinsic and extrinsic religious beliefs, whereas openness to new experiences is linked to social religiosity (Binti et al., 2022). Intrinsically religious individuals who follow faith as a highly personal commitment are also likely to score higher on agreeableness and conscientiousness, and score low on neuroticism (emotional instability), which is quite typical of women (Abdel-Khalek et al., 2023).

Transgenders in Pakistan are discriminated in various aspects of life and more so on the side of education. Empathy, self-esteem and family upbringing are responsible in affecting attitudes toward transgender inclusion in university students (Martín-Castillo et al., 2023). The attitudes to transgender inclusion are similar between male and female students, yet transgenders are more accepted by urban students as compared to those with a rural background (Ali & Bala, 2021). Transgenders are also faced with huge employment, healthcare, and legal recognition obstacles. Some of them find it difficult to access government documents (ID cards etc.), safe and stable residential areas, and other financial services etc., which makes it more difficult to fit in mainstream society (Surekha et al., 2022).

Discriminatory attitudes are additionally promoted by deeply rooted cultural discourses and myths. The stereotypes about hijras are still misguided, and the common thinking can still be strengthened with negative biases. Transphobia

is still widespread, particularly in conservative societies, yet education, socioeconomic level, and personal connections have the potential to contribute to the gradual enhancement of relations with transgenders (Talaei et al., 2023). The transgenders are still stigmatized and socially marginalized, as highlighted by legislation, and there is a need to rationalize the psychosocial processes behind the formation of a social perspective.

The present study aims to examine personality traits, religious orientations and gender as predictors affecting attitudes and beliefs toward transgenders in Pakistan. Understanding these factors is the first step that sets the way to promote transgender inclusivity reducing prejudice against them, which should contribute towards equitable society where transgenders and other genders could live in harmony. The study fills a critical gap in the literature by providing evidence about these factors that could modulate attitudes and beliefs in young Pakistani people, about transgenders.

Objectives and Hypotheses

Based of the above literature three main objectives of this study included identifying personality traits (extraversion, agreeableness, conscientiousness, emotional stability, and openness to experiences) that would facilitate or impede attitudes and beliefs about transgenders; intrinsic and extrinsic (social and personal) religious orientations that would influence these attitudes and beliefs, and how gender would influence attitudes and beliefs towards transgenders. Based on these objectives, we expected openness to experience, and emotional stability would heighten positive attitudes and beliefs toward transgenders, and agreeableness, extraversion and conscientiousness would generate negative attitudes and beliefs towards transgenders. We also expected participants with stronger intrinsic religious orientation would have positive attitudes and beliefs towards transgenders and participants with higher extrinsic religious orientation would have negative attitudes and beliefs whether religiosity was social or personal. Finally, we expected women would express greater positive attitudes and beliefs toward transgenders compared to men, which partly could be explained by their personality traits

(openness to experience, and emotional stability) and intrinsic religious orientation.

Method

Sample

Based on G-Power 3 (Faul et al., 2007) analysis a convenient sample that would ensure adequate statistical power, resulted in 75 young (WHO, 2017) men and 75 women ($N = 150$) aged 18 to 25 ($M = 21.37$, SD $= 1.54$) years. Participants were included from various colleges and universities to ensure educational and cultural diversity. The sample excluded older adults, and those that had physical or mental illnesses. Men and women were equally represented and consisted of first- (28%), middle- (45.3%), last-born (24.7%), and only children (2%). Majority (94%) of the participants were in bachelor programs fewer were in master's (4.6%) and even fewer in PhD (.7%) programs. Fewer participants were fully employed (10.7%), slightly more partly employed (12%), and a majority (77.3%) that were not employed. Most of the students belonged to nuclear families (63.3%), approximately a third to joint families (34.7%) and a small minority to extended families (1.3%). About a quarter (25.3%) of the students came from rural areas and the rest (74.7%) from urban areas. Majority (87.3%) of the students were single, a small minority married (3.3%), engaged (3.3%), committed (5.3%) and divorced (.7%).

Assessment Measures

Ten Item Personality Inventory (TIPI). Developed by Gosling et al. (2003) TIPI is a brief self-report measure of the Big Five personality traits, viz., Extraversion (E), Agreeableness (A), Conscientiousness (C), Emotional Stability (ES) and Openness to Experience (OE). It consists of 10 items where each item is rated on a 7-point scale ranging from 1 (Disagree strongly) to 7 (Agree strongly). Items 2, 4, 6, 8, and 10 are reverse-scored. Reversed score items are scored as, 8 - original score, for example, if a participant rated "Reserved, quiet" as 2, the reversed value would be 6. Each trait composite score was calculated by adding two items for that subscale that ranged from 2 – 14. Since two

items represent each trait the internal consistencies (Cronbach's alpha range = .40 to .73) of subscales were low (Gosling et al., 2003).

Revised Intrinsic/Extrinsic Religious Orientation Scale (I/E-R). Originally developed by Allport and Ross (1967) the revised (Gorsuch & MacPherson, 1989) scale I/E-R measures religious orientation across three subscales: intrinsic (I), extrinsic social (Es), and extrinsic personal (Ep). It consists of 14 items where each item is rated on a 5-point Likert scale ranging from "strongly disagree" (1) to "strongly agree" (5). There are 8 items (composite score range: 8-40) in I subscale, and 3 items (composite score ranges: 3-15) each in Ep and Es subscales; and items 3, 10 and 14 are reversed scored in I subscale, where reversed scored items are scored as, 6 - original score. Higher scores indicate a stronger orientation for that religious orientation. Internal consistency (α = .83) of the I scale was higher than the E subscales (ranging from α = .57 to .65) reported in the original study (Gorsuch & MacPherson, 1989).

Transgender Attitudes and Beliefs Scale (TABS). Developed by Kanamori et al. (2017), TABS evaluates attitudes and beliefs toward transgenders using 29 items where each item is rated on a 7-point Likert scale ranging from 1 (Strongly disagree) to 7 (Strongly agree). Higher composite scores reflect greater positive attitudes and beliefs towards transgenders. There are three subscales in TABS, Interpersonal Comfort (IC, 14 items, composite score range: 14-98) for example a sample item would ask: "I would feel comfortable having a transgender person into my home for a meal.", Sex/Gender Beliefs (SGB, 10 items, composite score range: 10-70) for example a sample would ask: "If you are born male, nothing you do will change that."), and Human Value (HV, 5 items, composite score range: 5-35) for example a sample item would ask: "Transgender individuals should be treated with the same respect and dignity as any other person."). Items 3, 4, 8-11, 13 and 14 are reversed scored in IC subscale and items 15, 17-19, 22 and 23 are reversed scored in SGB subscale. Internal consistency of IC (α = .97), SGB (α = .95), HV (α = .93) and overall scale (α = .98) were high with good test-retest stability (r) that ranged from .62 to .77 (Kanamori et al., 2017).

Research Design

A cross-sectional design explored predictors of personality traits, religious orientations, and gender and their influence on attitudes and beliefs toward transgenders. Approval to carry out the study was permitted by the Department of Applied Psychology at the University of the Punjab. After a brief introduction of the study, we asked participants for a voluntary informed consent and told them that their data and personal information would be kept confidential and anonymous and they had to right to withdraw at any stage of the study. Statistical analyses were carried out with SPSS version 23 that included descriptive statistics, Cronbach's alphas, Pearson Product-Moment correlations, and independent t-tests.

Results

Table 1

Descriptive Statistics and Internal Consistencies of Subscales

Subscale	k	α	M	SD	Range Potential	Actual
TIPI						
E	2	.40	7.95	3.21	2-14	2-11
A	2	.43	9.66	2.65	2-14	2-11
C	2	.40	9.76	2.94	2-14	2-11
ES	2	.41	8.95	2.98	2-14	2-11
OE	2	.43	10.37	2.70	2-14	2-11
I/E-R						
I	8	.51	27.45	4.79	8-40	10-40
Es	3	.78	7.14	2.91	3-15	3-15
Ep	3	.81	11.04	3.65	3-15	3-15
TABS						
IC	14	.79	58.20	13.51	14-98	20-92
SGB	10	.55	36.70	8.53	10-70	10-56
HV	5	.85	28.35	6.71	5-35	5-35

Note. TIPI = Ten-item Personality Inventory, E = Extraversion, A = Agreeableness, C = Conscientiousness, ES = Emotional Stability, OE = Openness to Experience, I/E-R = Revised Intrinsic/Extrinsic Religious Orientation scale, I = Intrinsic, Es = extrinsic social, Ep = extrinsic personal, TABS = Transgenders Attitudes and Beliefs Scale, IC = Interpersonal Comfort, SGB = Sex/Gender Beliefs, HV = Human Value
$N = 150$

Table 1 shows internal consistencies, means, standard deviations (SDs) and of subscales. internal consistencies of subscales E ($\alpha = .40$), A ($\alpha = .43$), C ($\alpha = .40$), ES ($\alpha = .41$) and OS ($\alpha = .43$) were low, largely because of fewer items (two per trait) in each subscale; literature also reports similar low internal consistencies (Gosling et al., 2003). We report low mean for E ($M = 7.95$, $SD = 3.21$) followed by higher means for ES ($M = 8.95$, $SD = 2.98$), A ($M = 9.66$, $SD = 2.65$), and OE ($M = 10.37$, $SD = 2.70$). Internal consistencies of subscales I ($\alpha = .51$), Es ($\alpha = .78$) and Ep ($\alpha = .81$) were low to adequate much like previously reported (Gorsuch & MacPherson, 1989). The mean for I ($M = 27.45$, $SD = 4.79$) was higher than the midpoint (25) of the composite score range and so was the mean for Ep ($M = 11.04$, $SD = 3.65$), where the midpoint was nine; however, the mean for Es ($M = 7.14$, $SD = 2.91$) was lower than the midpoint. Internal consistency of subscale SGB ($\alpha = .55$) was lower than IC ($\alpha = .79$), and HV ($\alpha = .85$). These consistencies were lower than reported (Kanamori et al., 2017), and we suspect the reasons include smaller sample size and greater variability usually observed in self-report measures.

Table 2 shows correlations among personality traits, religious orientations, and attitudes and beliefs toward transgender individuals. Based on ordinal scales, and meeting assumptions of normality, **Spearman-rank correlation analysis** revealed gender was negatively associated ($\rho = -.18$, p < .05) with extraversion, ($\rho = -.26$, $p < .01$) with emotional stability, and ($\rho = -.24$, $p < .01$) with intrinsic orientation, suggesting individuals of one gender group tended to report lower sociability, emotional balance, and internal religious motivation. In the same way, gender was positively related ($\rho = .30$, $p < .001$) to agreeableness, indicating a greater tendency toward cooperation and kindness. No significant associations emerged between gender and interpersonal comfort, sex beliefs, or human value, suggesting gender was not directly linked with attitudes or beliefs toward transgender individuals.

Table 2

Correlations among Personality Traits, Religious Orientations, Attitudes and Beliefs toward Transgenders

Ss	G	E	A	C	ES	OE	I	Es	Ep	IC	SGB	HV
G	_	-.18*	.30**	-.06*	-.26**	-.002	.24**	-.10	-.15**	.007	.06	.08
E		_	-.11	.17*	.18*	.26**	-.002	.09	.03	.02	-.08	-.02
A			_	.11	-.009	.09	-.13	-.005	-.12	-.01	-.04	-.03
C				_	.15	.30**	.08	.04	-.05	.11	.11	.04
ES					_	.16	.02	-.06	-.02	.23**	-.06	.13
OE						_	.11	.11	.01	.02	-.01	.18*
I							_	.12*	.52**	-.08	-.03	.02
Es								_	.15	-.08	-.11	-.13
Ep									_	-.13	-.06	.12
IC										_	.21*	.22**
SGB											_	.20*
HV												_

Note. Ss = Subscale, E = Extraversion, A = Agreeableness, C = Conscientiousness, ES = Emotional Stability, OE = Openness to Experience, I = Intrinsic, Es = extrinsic social, Ep = extrinsic personal, IC = Interpersonal Comfort, SGB = Sex/Gender Beliefs, HV = Human Value

$N = 150$

*p < .05, **p < .01

Table 3 shows, multiple regression for predictive roles of personality traits and religious orientation on interpersonal comfort, sex/gender beliefs, and human value. For interpersonal comfort, the overall model was marginally significant $F(5, 144) = 2.21$, $p = .05$, $R^2 = .07$), with Emotional Stability emerging as a significant positive predictor ($\beta = .19$, $p < .05$), while Extraversion, Agreeableness, Conscientiousness and Openness to Experience were not significant. Regarding sex/gender beliefs, the model was not significant $F(5, 144) = 0.85$, $p = .51$, $R^2 = .02$), and none of the personality traits significantly predicted outcomes. For human value, the overall model was non-significant, $F(5, 144) = 1.24$, $p = .29$, $R^2 = .04$), with Openness to Experience being the only significant positive predictor ($\beta = .19$, $p = .04$). The remaining traits showed no significant relationships. Religious orientation did not significantly predict interpersonal comfort, sex/gender beliefs, or human value.

Table 3

Regression Analyses between Personality Traits, Religious Orientations, Attitudes and Beliefs toward Transgenders

Scale/Subscale	B	SE	t	p	CI (95%)
			IC		
E	-.03	.73	-.04	.97	[-1.47, 1.41]
A	.82	.88	.93	.35	[-.92, 2.57]
C	1.33	.79	1.67	.10	[-.24, 2.90]
ES	1.77	.81	2.18	**.03**	[.17, 3.37]
OE	-.38	.90	-.42	.68	[-2.16, 1.41]
I	-.07	.27	-.27	.80	[-.61, .47]
Es	-.05	.39	-.13	.90	[-.81, .71]
Ep	-.52	.36	-1.44	.15	[-1.23, .19]
			SGB		
E	-.78	.47	-1.64	.10	[-1.71, .16]
A	-.43	.57	-.74	.50	[-1.56, .71]
C	.68	.52	1.31	.19	[-.34, 1.70]
ES	-.17	.52	-.32	.75	[-1.21, .87]
OE	.03	.59	.05	.96	[-1.13, 1.19]
I	-.22	.18	-1.24	.23	[-.57, .13]
Es	-.18	.25	-.72	.47	[-.67, .31]
Ep	.16	.23	.67	.50	[-.30, .62]
			HV		
E	-.24	.37	-.66	.51	[-.98, .49]
A	-.45	.45	-1.00	.32	[-.1.34, .44]
C	-.25	.40	-.61	.54	[-1.05, .55]
ES	-.25	.41	.60	.55	[-.57, .1.06]
OE	.99	.46	2.12	**.04**	[.08, 1.90]
I	-.00	.14	-.03	.98	[-.28, .27]
Es	-.18	.20	-.91	.36	[-.57, .21]
Ep	.06	.18	.31	.76	[-.30, .42]

Note. TIPI = Ten-item Personality Inventory, E = Extraversion, A = Agreeableness, C = Conscientiousness, ES = Emotional Stability, OE = Openness to Experience, I = Intrinsic, Es = extrinsic social, Ep = extrinsic personal, TABS = Transgenders Attitudes and Beliefs Scale, IC = Interpersonal Comfort, SGB = Sex/Gender Beliefs, HV = Human Value
$N = 150$

Table 4 shows significant gender differences (*t*-test analysis) in certain personality traits. On average young men ($M = 8.55$, $SD = 3.21$) scored significantly ($p < .05$) higher than women ($M = 7.36$, $SD = 3.14$) on E; and men ($M = 9.72$, $SD = 2.86$) scored significantly ($p < .001$) higher than women ($M = 8.17$, $SD = 2.91$) on ES, indicating men in this sample tended to be more outgoing and emotionally balanced. On the other hand, women ($M = 10.34$, $SD = 2.28$) scored significantly ($p < .001$) higher on A than men ($M = 8.93$, $SD = 2.81$), suggesting women were more cooperative and empathetic than men. No significant gender differences were observed for C and OE in men and women, highlighting similarities across genders for these traits. Average I religious orientation in men ($M = 28.53$, $SD = 4.85$) was significantly ($p < .01$) higher than women ($M = 26.37$, $SD = 4.50$) than suggesting stronger internal religious beliefs and practices in young men than women. Similarly, mean Ep religious orientation in men ($M = 11.69$, $SD = 3.11$) was significantly ($p < .05$) higher than

women ($M = 10.39$, $SD = 4.03$) suggesting a greater inclination in men to engage in religion for personal or utilitarian reasons than women. No significant gender differences emerged for Es religious orientation. No significant ($p > .05$) gender differences in attitudes toward transgenders were found in men and women for IC, SGB, and HV.

Table 4

A Comparison of Men and Women on Personality Traits, Religious Orientation, Attitudes and Beliefs toward Transgenders

Subscale	Men		Women		t	CI (95%)		d
	M	SD	M	SD		LL	UL	
TIPI								
E	8.55	3.21	7.36	3.14	2.23*	.16	2.21	.37
A	8.93	2.81	10.34	2.28	-3.45***	-2.28	-.62	.45
C	9.85	3.21	9.67	2.66	.39	-.76	1.14	-
ES	9.72	2.86	8.17	2.91	3.23***	.61	2.48	.54
OE	10.32	2.93	10.43	2.47	-.24	-.98	.76	-
I/E-R								
I	28.53	4.85	26.37	4.50	2.82**	.65	3.67	.46
Es	7.53	3.35	6.75	2.34	1.67	-.15	1.72	-
Ep	11.69	3.11	10.39	4.03	2.22*	.14	2.47	.36
TABS								
IC	57.64	14.29	58.76	12.75	-.51	-5.49	3.25	-
SGB	36.36	8.21	37.04	8.87	-.49	-3.44	2.08	-
HV	27.96	6.81	28.75	6.63	.72	-2.95	1.38	-

Note. TIPI = Ten-item Personality Inventory, E = Extraversion, A = Agreeableness, C = Conscientiousness, ES = Emotional Stability, OE = Openness to Experience, I/E-R = Revised Intrinsic/Extrinsic Religious Orientation scale, I = Intrinsic, Es = extrinsic social, Ep = extrinsic personal, TABS = Transgenders Attitudes and Beliefs Scale, IC = Interpersonal Comfort, SGB = Sex/Gender Beliefs, HV = Human Value
$n_{Men} = 75$, $n_{Women} = 75$
*$p < .05$, **$p < .01$, ***$p < .001$

Discussion

The present study was designed to explore the relationship of personality traits and religious orientation toward transgenders in young male and female people of Pakistan. Findings showed openness to experience was positively associated with transgenders much like Shafiee-Kandjani et al. (2025), who reported that openness helps reduce transphobia and rigid gender stereotypes. In the Pakistani context, where social norms are conservative and gender diversity is often resisted, openness allows youth to question these rigid views and adopt more inclusive approaches. The other personality trait emotional stability was also positively related with transgenders, whereas those high in neuroticism experienced more discomfort and avoidance. Shafiee-Kandjani et al. (2025) report, emotional instability was associated with prejudice and negative stereotypes. The dealings with transgenders in Pakistan are viewed with hesitation and embarrassment but emotional stability on the contrary makes it easier to interact with transgenders and reduce social distance between them. In this way, the findings of the current research indicate that openness leads to acceptance whereas emotional stability causes a decrease in avoidance as well as an increase in comfort.

In terms of religious orientation, there were no significant predictive results in general. Nevertheless, extrinsic personal religious orientation was also negatively correlated with the interpersonal comfort implying that, as religion is being practiced in a more self-centered or instrumental manner, people might experience greater difficulty in relating to transgender individuals. This trend has been commensurate with Irfan (2017), who discovered that some extremes of religiosity among Pakistani youth were associated with rigidity and dominance, not compassion. In Pakistan, where religion plays a determining role in the determination of social values, this finding suggests that one form of religiosity, but not religiosity as such, can have an effect on the degree of acceptance. Whereas intrinsic faith can foster empathy as well as equality, extrinsic religiosity can support distance and isolation.

Regarding gender differences, extraversion and emotional stability were scored higher by men whereas agreeableness was scored higher by women. Openness and conscientiousness had no significant differences. These results partly coincide with the former research. Butt and Suneel (2019) also reported more agreeableness in women, and Shah (2018) reported more extraversion in men. The religiosity of women was also higher, which is consistent with Arshad and Uzair (2017) and Alvi et al. (2021), who also emphasized that religiosity in Pakistan is commonly connected to anticipated social role among women. Nevertheless, Ali and Bala (2021) did not detect gender differences in the attitude towards transgender individuals, and it may indicate that personality and value systems determine whether transgenders are accepted or rejected rather than gender.

Various studies conducted in the past on the attitude of the indigenous people towards the hijras' community can also be compared with the findings of this study. According to Batool et al. (2019), women were more accepting of hijras rights and status although both men and women were not eager to establish intimate social relationships with them, indicating strong social distance. Likewise, Jami (2012) noted that hijras are still linked with the stereotyped sexual deviance and are stereotyped. Nazir and Yasir (2016) also pointed to such discrimination against transgenders in the family or school and workplace environment. The present results add to the existing body of research by demonstrating that cultural stereotypes are not the only factors that influence attitudes, as psychological disposition, including openness, emotional stability, and displays of religiosity, also contribute to attitude formation.

Conclusion

Based on the current research, it would be inferred that psychological and value-oriented factors influence the attitudes that young people have towards transgenders in Pakistan more than demographic factors. The results showed that openness and emotional stability facilitated positive engagement and extrinsic personal religiosity posed a hindrance to social comfort among transgender in

social. The personality factors turned out to be the best predictors of acceptance, as their significance in decreasing prejudice should be highlighted. Though there was also a difference in the traits and the degree of religiosity between men and women, the way they approached transgenders was mostly alike. These findings lead to the necessity to promote open-mindedness, emotional control, and adaptive religious perceptions in young people, because these strengths can promote inclusion and reduce bias in the society.

Recommendations

The outcomes of the current study showed that emotionally stable young adults that exhibit a reflective nature on their beliefs are more likely to have more positive attitudes toward transgender people. Based on this, it is possible within the educational and social context to reflect on the creation of the setting that implies respectful dialogues, awareness of diversity, and nonjudgmental interactions in everyday life, instead of seeking to modify the natural attributes of personalities. The ability to reflect critically on morally and humanly desirable values personally and religiously can be an additional encouragement of gender diversity cognition and acceptance. As the current study was in a single geographical area, future studies need to include participants that have varied geographical and cultural situations in order to fully analyze the contextual characteristics that play a supportive role of the marginalized populations in Pakistan.

Declaration

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Conflict of Interest: The authors have no competing interests to disclose.

Availability of Data: The datasets remain confidential and are not publicly accessible due to privacy agreements.

Ethical Approval: The study received ethical clearance from the appropriate institutional review board and informed consent was obtained from the participant before data collection.

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