

## LAWS BEYOND STIGMA: HOW LGBTQ+ PAKISTANI TEENS AND PARENTS FORGE EMPATHETIC AND NURTURING RELATIONSHIPS

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### Abstract

*Having close, affectionate relationships with their parents is incredibly beneficial for LGBTQ+ teens. In Pakistan, there has been a paucity of research on the LGBTQ+ community. Only a few studies have attempted to thoroughly comprehend the parent-teen relationship and the contributions of adolescents; instead, the majority of research has focused on how to increase parental acceptance. In order to resolve the gap in the literature, we held discussions with 27 teen Muslims who identify as both LGBTQ+ and their parents to gain insight into how these teens have impacted the development of accommodating relationships, and what blocks those relationships. Results from our study showed that LGBTQ+ teens improved their family dynamics by having sincere, significant talks with their parents, fostering family connections, communicating in a casual manner, discussing their sexual orientation (in a few instances), and being patient and understanding. Participants also emphasized difficulties in communication and connection, as well as the avoidance of LGBTQ+ and religious topics by parents and adolescents. While some of these difficulties may be common to all parents and their adolescents, others are specific to LGBTQ+ Muslim youth whose parents are also actively involved. Despite the potential conflict between their identities, this study concluded that LGBTQ+ teens in Pakistan are capable of maintaining healthy relationships with their parents.*

**Keywords:** LGBTQ+, Gender Roles, Parental Acceptance, Sexual Orientation, Gender Identity Policy

### INTRODUCTION

Teens who describe themselves as part of minority sexual identities, including lesbian, gay, bisexual, transgender, queer, or questioning, have specific worries that are specific to their situation. Even though all teenagers have challenges associated with their development, parents may be slow in allowing their youngsters the freedom to be independent ([Ream et al., 2021](#)). In addition to developmental stressors, Muslim LGBTQ+ teens also face pressures unrelated to their developmental phases, including low socioeconomic status, disability, and minority racial or ethnic groupings. Alternatively, those who identify as LGBTQ+ face specific problems that heterosexual and cisgender people do not face ([Cochran et al., 2002](#)). The LGBTQ+ community-specific stressors can be classified as either distal or proximal stressors. Distal stressors include external factors such

as acts of violence, social censure, and social exclusion ([Lewis et al., 2023](#)). Conversely, proximal stressors can be personal and internal issues, like bottling up emotions about one's sexual orientation or gender identity. ([Salerno et al. 2020](#)). Frequent citations of Minority stressors has been demonstrated to consistently account for health disparities between the LGBTQ+ community and the heterosexual/cisgender community. [Gibbs \(2015\)](#) noted that LGBTQ+ adolescents in fundamentalist religious environments may experience added strain caused by internalized homophobia and heterosexism. Conservative faiths tend to preserve conventional notions of what it means to be a man or a woman ([Siordia , 2016](#)), which may discourage LGBTQ+ from fully expressing their gender or sexual orientation. As a result, LGBTQ+ who are religious may experience poor and degraded self-esteem, feeling of shame, guilt, depression, and suicidal thoughts (Conley, 2014). For LGBTQ+ teens, the potential outcomes of religious involvement could be particularly significant, as children from religious families are more susceptible to prejudice and have less control over their own religious upbringing ([Sorrell et al., 2023](#)). When their families hold heterosexual and cisgender religious beliefs, LGBTQ+ adolescents face additional proximate minority stressors, such as internalized homonegativity and mental health issues. Regardless of these challenges, some LGBTQ+ people continue to identify with conservative religions ([Stances of Faiths on LGBTQ+ Issues: Conservative Judaism, n.d.](#)), often prioritizing family and faith-based support networks over their gender or sexuality expression ([Siordia , 2016](#)). Some studies have emphasized the importance of supportive and nurturing familial relationships in promoting the mental and physical health of LGBTQ+ teens ([Fostering Healthy Relationships - Harvard Health, 2021](#)). Specifically, LGBT adolescents from conservative religious backgrounds are more likely to experience discrimination, social rejection, and internalized stigma as a result of negative religious narratives about LGBTQ+ individuals ([Subu et al., 2021](#)). The adverse effects of minority stress can be eliminated by fostering parent-teen relationships, parental support, and religious identity conflict on the health of LGBTQ+ adolescents ([Parental Support to Learning | Unesco IIEP Learning Portal, n.d.](#)). Notably, although LGBTQ+ adolescents with religiously conservative parents stand to gain the most from parental help, they are far less likely to receive it because their parents' religious values run counter to their own LGBTQ+ identities. According to a study by the University of Arizona, young people who identified as LGBTQ+ and said they had significant parental support were far less likely to disclose contemplating suicide. ([Roe, 2016](#)). Significant research has been conducted on LGBTQ+ adolescents from traditionalist and religious backgrounds, but relatively few researchers have examined their relationships with their parents ([Newcomb et al., 2019](#)). We know little about how parent-child relationships change when adolescents' LGBTQ identities clash with their families' religious beliefs. It is vital to understand the elements responsible for maintenance of these relationships, as they are particularly vital for LGBTQ+ youth. This study investigates the factors that promote healthy parent-teen relationships among Muslim LGBTQ+ adolescents.

### 1.1 LGBTQ+ Members of the Madrassas and Islamic Seminaries

Islamic seminaries and madrassas, like other conservative religious institutions, emphasize heterosexual marriage and the family. They believe it is a pure and ideal system of marriage. ([Muhammad et al. 2010](#)). These organizations continue to discourage LGBTQ+ community members from coming out and view same-sex partnerships and gender affirmation surgery as sinful acts. ([Islam and the LGBT Question: Reframing the Narrative | Yaqeen Institute for Islamic Research, n.d.](#)) As a result, LGBTQ+ individuals who come out in these settings face unique stressors related to their religious context. LGBTQ+ teens who are raised in Islamic seminaries or madrassas may experience conflict between their desire for homosexual relationships or religious expressions of gender nonconformity and sexual or gender identity policy ([Galupo et al., 2014](#)). They could also encounter hostility in places of worship or be exposed to messages of self-judgment. Some LGBTQ+ youth may be more susceptible to internalizing religious teachings at a younger age, For older LGBT individuals, however, the conflict between religious beliefs and the desire to express one's sexual orientation or gender identity may become a major source of stress. LGBTQ+ students in madrasas and Islamic seminaries may internalize homophobia, transphobia, and stigma while attempting to

find common ground in sexual or gender identities because of the faith they hold. This may cause a downward spiral of self-doubt, regret, and depression. As a result of madrasas and Islamic seminaries' insistence on heterosexual marriage and conventional gender roles, parents may experience sorrow, wrath, or anxiety when their children come out. Parents who prioritize heterosexual marriage and adhere to traditional gender roles may reject their LGBTQ+ offspring. (Lefevor et al., 2020). The teachings of LGBTQ+ members of madrasas and Islamic seminaries can also lead to tension and denial for some LGBTQ+ individuals. These principles may also provide a foundation for healthy relationships. LGBTQ+ members of the madrasas and Islamic seminaries view the family as a crucial part of their faith and believe that family relationships will continue into the afterlife. To support families, there are various resources available, such as age-related youth groups, childcare during services, and counseling for families and couples. The community advocates a "home centered, community supported" perspective, where families can gather to study their holy texts, strengthen their spirituality, and engage in family activities and gatherings. Research demonstrates that LGBTQ+ members of madrasas and Islamic seminaries can benefit from strong family ties. A study found that supportive family relationships can minimize negative health outcomes for same-sex-attracted women in this community. But utilization of and satisfaction with treatment are not enough, say McNair et al. (2018). We know that LGBTQ teens who engage with their religious community have reported increased self-esteem, acceptance, and social support (Taylor et al., 2020). Taylor also discovered a correlation between social support from peers and higher self-esteem among cisgender LGBTQ+ students. It is possible that this is comparable to that of those who withdraw from the community due to the support of religious groups or the maintenance of familial ties through shared religious beliefs. These results do not negate the hazards of interacting with religious groups, but they highlight the reasons for continuing to do so and the potential benefits.

## 1.2 Parent-Teen Conflict, Minority Stress, and Muslim LGBTQ+ Youth

Similar to all teenagers, LGBTQ+ members of madrassas and Islamic seminaries encounter a range of stressors related to their age and may face challenges in developing positive relationships with their parents. As puberty brings emotional changes ([Wilson](#) [HYPERLINK](#)  
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[Cariola, 2019](#)), conflicts between  
parents and teenagers may increase ([Montemayor, 1983](#)). Despite the fact that conflicts between  
parents and children increase in frequency and intensity during adolescence, it is believed that  
these conflicts serve as a means to negotiate relational changes ([Branje, 2018](#)). The teenager's still-  
developing capacity for emotion regulation and family factors like a lack of protective resources  
can have an impact on this conflict. These conflicts are a typical part of growing up and can help to  
re-evaluate parental authority, leading to a more equal relationship as teenagers lead toward  
maturity ([Branje 2018](#)). Yet, these stresses have been linked to an increased incidence of mental  
and physical health problems and may impede the development of healthy, long-lasting parent-  
child bonds. [Huppert and Whittington \(2003\)](#) discovered that the risk factors for psychological

The long-term consequences for adolescents who struggle with their LGBTQ+ and religious identities can be profound. [Savin-Williams and Cohen \(2015\)](#) found that LGBTQ+ children who are exposed to religious conflict may experience psychological consequences. Recent research ([McConnell et al., 2018](#)) has demonstrated that LGBTQ+ adolescents' perceptions of minority stress vary based on their social and familial networks. Mental health issues are more prevalent among LGBTQI+ children, according to a study published in Springer ([Wilson HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w"& HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" HYPERLINK "https://doi.org/10.1007/s40894-019-00118-w" Cariola, 2019](#)). This might be a result of the high levels of social stress these young people are experiencing, as stigma results in discrimination, bias, and victimization. Because of their faith, LGBTQ+ adolescents reared in religious households are more susceptible to prejudice and rejection. This results in emotional distress, inadequacy, and remorse inspired by spirituality. Adopting such counterproductive notions may impede the formation of adolescents' identities and contribute to the increase in mental health issues. Extremely religious parents are more likely to disapprove of their LGBTQ+ teenagers if their religious beliefs clash with their sexual preference or gender identity. This might put a strain on the connection that is forming between the parent and the teenager. According to the findings of one study ([Trevor Project, 2020](#)), the risk of suicidal ideation or attempt among young people whose parents had unfavorable religious beliefs on homosexuality was increased by a factor of two in the preceding year. ([Katz-Wise et al., 2016](#)) After coming out to their parents, the experience of parental rejection is highly upsetting for many LGBTQ+ teens. According to the findings of a recent study ([Sabra et al., 2016](#)), researchers have noticed that the mental and physical health of LGBT people whose parents reject them tends to suffer. Families and peers are more likely to reject LGBTQ+ teens who are involved with religious communities ([Ryan et al., 2019](#)), which may explain why the suicide rate is higher among this community. Although some LGBTQ+ teenagers do create support networks, they are less likely to do so because they have no psychological resources to deal with these stresses and less independence from the family setting ([HYPERLINK "https://pubmed.ncbi.nlm.nih.gov/34706814/" HYPERLINK "https://pubmed.ncbi.nlm.nih.gov/34706814/" HYPERLINK "https://pubmed.ncbi.nlm.nih.gov/34706814/" HYPERLINK "https://pubmed.ncbi.nlm.nih.gov/34706814/" HYPERLINK "https://pubmed.ncbi.nlm.nih.gov/34706814/"](#)



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["https://pubmed.ncbi.nlm.nih.gov/34706814/"](https://pubmed.ncbi.nlm.nih.gov/34706814/) Berger et al., 2021). The repudiation of kin and other stressors pertaining to one's identity may be accentuated among adolescent LGBTQ+ individuals who are of a younger age. This is because younger LGBTQ+ adolescents have fewer or no psychological resources to cope with these stressors.

Healthy relationships between parents and LGBTQ+ adolescents are important for their development (Ryan et al., 2010). It is a vital aspect of the mental health protection these adolescents receive. According to a large body of academic research, familial acceptance and support can aid in the treatment of numerous mental health disorders, including depression and suicidal tendencies. This statistic raises significant concerns, as only about one-third of Muslim LGBTQ+ teens report that their parents accept them for who they are sexually. On the other hand, research indicates that parental rejection can result in a variety of mental health issues, including clinical depression, suicidal ideation, reduced life satisfaction, a perception of being a burden, and overall psychological distress. Parents play a vital role in supporting transgender and gender-nonbinary adolescents in overcoming societal obstacles (Andrzejewski et al., 2020), because teens often face discrimination, and parents can help them get the information and support they need for their gender identity. Parents can also help their children connect with other individuals who share their experiences assisting their children in accessing life-saving gender-affirming care. As parents give their teens care and advice, they can assist them in dealing with various problems and enhancing their general health. To guarantee the best mental health and growth of their LGBTQ+, it's vital for parents to cultivate and sustain strong bonds with them.

The environment of the madrassa may help to emphasize specific behaviors or attitudes. It's possible that adolescents who have gone to Islamic boarding schools and madrassas for their upbringing may feel worried about revealing their true selves to their families. They might be scared of being pushed away, left feeling disconnected from their loved ones, or the chance that their religious views might stir up more family problems. These worries may arise from the fact that they've spent a period in these Islamic educational systems. The theological implications of adhering to mosque teachings on the maintenance of everlasting family links make it more difficult for children to gain their parents' approval. There are a number of additional factors that may affect how a parent reacts, such as their own feelings toward the LGBTQ+ community, the quality of their connection with their child prior to the revelation, the child's preference for one parent over the other, and the parent's own experiences with other LGBTQ+ people. All of these factors may play a role in how a parent reacts. It is of the utmost importance to examine how LGBTQ+ youth may build meaningful relationships with their religiously conservative parents given the dangers associated with these intersecting identities and the ways in which parental support may attenuate negative health outcomes related with these risks.

### FOCUS OF THE STUDY

When people look into how Muslim LGBTQ+ young people relate to their parents, they often focus on how much the parents help or hurt the relationship. Sometimes they also look into how rejection from parents affects the kids' mental health. It's definitely important to study this stuff, but if we only focus on the parents being mean or nice, we won't really understand everything about how parents and teens get along. The comprehension of the role that Muslim LGBTQ+ adolescents play in their relationships with their parents, and the factors that contribute to the acceptance in these relationships, poses a significant challenge. In an effort to address these challenges, the present study seeks to answer the question: "How do Muslim LGBTQ+ teenagers establish positive and healthy relationships with their parents?" To achieve this objective, we conducted 15 interviews with LGBTQ+ teenagers and their parents to examine the specific ways in which the teenagers foster strong parent-child relationships. We draw attention to the unique challenges faced by Muslim LGBTQ+ teenagers attending Madrassas and Islamic seminaries that have been reported by our study participants as presenting difficulties in the parent-child relationship. When commencing this project, we had a particular interest in comprehending the similarities and differences



between how LGBTQ+ teenagers and other teenagers build relationships with their parents, especially in the context of Madrassas and Islamic seminaries.

### RESEARCH METHODOLOGY

To reduce any biases stemming from researchers' preexisting beliefs, sexual orientation, gender identity, or other personal factors, we purposefully recruited a diverse team of researchers. Three researchers made up the study's team. These people represented a wide variety of sexual orientations (heterosexual, bisexual, homosexual, and queer) and gender identities (cisgender male and cisgender female), as well as a wide variety of religious beliefs (from devoted believers to agnostics). At every step of the study, all three researchers—who differed in gender, sexual orientation, and religious beliefs—took part. The study team was better able to overcome biases and assess the data from several angles thanks to this method.

To exemplify, the process of coding was predominantly carried out by a duo of heterosexual, cisgender individuals who held positions as Madrasa heads, in collaboration with a queer, cisgender person. This was later scrutinized by a gay, cisgender individual who also happened to be a father and a Madrasa head. As a result, the researchers were able to successfully capture the themes and patterns that conveyed the intricate and complex variations of both Madrasa heads and members of the LGBTQ+ community. The varied composition of the research team played a crucial role in devising a process of the examination of data that placed emphasis on participants' intersecting identities and experiences' lives, particularly in relation to their sexuality, gender, and religion. The whole research team wholeheartedly followed the American Psychological Association's stance on collaborating with members of the LGBTQ community and accommodating their religious practices.

#### 3.1 Procedures and the Participants

Recruitment of participants took place from December 2022 to March 2023. The study specifically targeted Parents of Muslim LGBTQ+ teens. The research team utilized a recruitment strategy that used their contacts with prominent locals who already knew and trusted the target audience to great effect. The selection process involved posting in Muslim LGBTQ+ social media groups, using non-probability sampling techniques i.e snowball sampling, and sending WhatsApp and Facebook messages to individuals who indicated interest in future research studies. The admins of Facebook groups were also contacted and requested to post on behalf of the team. These methods of selecting participants aimed to maximize the number of participants at the same time ensuring their agreement with participating in a study on a very sensitive topic especially in Pakistan and in muslim community. Interested participants (Parents/Guardians) were asked to complete a 9-minute screening survey to provide relevant information required by the research team. The team strived to enroll a huge sample in terms of sexual identity and gender, but the majority of respondents were mothers. Inclusion criteria for the study required that teenagers ranging in age from 13 to 19 were required, currently living with parents, experiencing same-sex attraction, and have been a student of Madrasa for at least 9 months. At least one of the participants' parents needed to be aware that their kid was LGBTQ+, attracted to others of the same sexual orientation, or self-identified as an active member of the Madrasa for the study to be considered valid. When both parents replied to our participation invitation, we requested the mother's involvement.


A total of 111 individuals completed the initial screening tool, but 57 were excluded due to various reasons, such as age of the teens, inactive participation in the madrasa, or lack of willingness to participate from either the parent or the teen. The remaining 54 participants, consisting of 27 teens and 27 parents of Muslim LGBTQ+ teens, were selected for qualitative research. This sample was chosen to represent diversity in terms of gender identity (cisgender male/female, transgender, gender nonbinary), level of participation in the madrasa active or less active, age range (13-16; 17-19), racial/ethnic background (race, language,color), and sexual preference. Firstly, the interviews were conducted with parents followed by interviews with the teens. Refer to Table 1 for a thorough breakdown of the participants' demographics.

Table 1

## 1. Demographic details of the participants (Parents)

Pseudonyms were used to protect the anonymity of the Muslim LGBTQ+ teens and parents who participated in the study.

Participant Name	Gender	Age	Sexual Identity	Religion	City	Active Member of Madrassa / Religious Mindset
Ali Raza	Cis man	47	Straight	Islam	Lahore	Active / religious
Rida Hassan	Cis woman	43	Straight	Islam	Faisalabad	Active / less religious
Aisha	Cis woman	38	Straight	Islam	Lahore	Active / less religious
Umar	Cis Man	48	Straight	Islam	Jhang	Active / less religious
Fatima	Cis Woman	49	Straight	Islam	Bhakkar	Active / religious
Yusuf	Cis Man	50	Straight	Islam	Faisalabad	Active / religious
Zainab	Cis woman	43	Straight	Islam	Awaran	Active / religious
Feroz	Cis man	40	Straight	Islam	Chagai	Active / religious
Samira	Cis woman	39	Straight	Islam	Islamabad	Active / less religious
Hassan	Cis man	46	Not clear	Islam	Islamabad	Active / less religious
Mariam	Cis woman	39	Straight	Islam	Islamabad	Active / religious
Ahmad	Cis man	40	Straight	Islam	Rawalpindi	Active / religious
Sofia	Cis woman	49	Straight	Islam	Latifabad	Active / religious
Mohammad	Cis man	54	Straight	Islam	Karachi	Active/ v
Zara	Cis woman	37	Straight	Islam	Sukkur	Active / religious
Khalid	Cis man	45	hetosexual	Islam	Larkana	Active / religious
Farah	Cis woman	48	Straight	Islam	Karachi	Active / less religious
Hamza	Cis man	37	Straight	Islam	Karachi	Active / religious
Laila	Cis woman	49	Straight	Islam	Karachi	Active / less religious
Imran	Cis man	43	Straight	Islam	Karachi	Active / less religious
salma	Cis woman	44	Straight	Islam	Karachi	Active / less religious




Bedar	Cis man	48	Straight	Islam	Kashmir Azad	Active / religious
Shozab	Cis man	45	Straight	Islam	Bannu	Active / religious
Iman	Cis man	41	Straight	Islam	Charsadda	Active / religious
Razia	Cis man	40	Straight	Islam	Abbottabad	Active / religious
Touseef	Cis man	46	Straight	Islam	Abbottabad	Active / religious
Mustafa	Cis man	42	Straight	Islam	Chitral	Active / religious

**Table 2****2. Demographic details of the participants (Teens)**

Pseudonyms were used to protect the anonymity of the Muslim LGBTQ+ teens and parents who participated in the study.

Participant Name	Gender	Age	Religion	Sexual Identity	City	Active member of madrissa / religious Mindset
Nor	Trans	13	Islam	Gay	Lahore	Inactive / less religious
Alian	Cis boy	15	Islam	Gay	Faisalabad	Active/ religious
Zaid	Cis boy	16	Islam	Gay	Lahore	Inactive/ religious
Zunaira	Cis girl	14	Islam	Bisexual	Jhang	Active/ less religious
Nasjid	nonbinary	18	Islam	Bisexual	Bhakkar	Active/ less religious
Akhtar	Cis boy	19	Islam	Bisexual	Faisalabad	Active/ religious
Hussain	Cis boy	13	Islam	Gay	Awaran	Inactive / less religious
Samina	Cis girl	17	Islam	Lesbian	Chagai	Active/ religious
Duraidd	Trans	15	Islam	Bisexual	Islamabad	Inactive/ religious
Shafak	Nonbinary	14	Islam	Bisexual	Islamabad	Active/ religious
Sirama	Cis girl	18	Islam	Lesbian	Islamabad	Active/ religious
Toqer	Cis boy	14	Islam	Gay	Rawalpindi	Active/ religious
Mohammad	Cis boy	17	Islam	Gay	Latifabad	Inactive / less religious
Naiqa	Cis girl	16	Islam	Lesbian	Karachi	Active/





						religious
Sofian	nonbinary	13	Islam	Bisexual	Sukkur	Inactive/ religious
Amara	Cis girl	15	Islam	Bisexual	Larkana	Active/ religious
Zain	Cis boy	18	Islam	Bisexual	Karachi	Inactive / less religious
Nabila	Cis girl	14	Islam	Bisexual	Karachi	Active/ religious
Khan	Cis boy	17	Islam	Bisexual	Karachi	Inactive/ religious
Norail Din	Cis boy	15	Islam	Gay	Karachi	Active/ religious
Qasim	Cis boy	13	Islam	Gay	Karachi	Active/ religious
Shafique	Cis boy	15	Islam	Gay	Kashmir Azad	Active/ religious
Tahir	Cis boy	14	Islam	Gay	Bannu	Inactive / religious
Sajad	Cis boy	18	Islam	Gay	Charsadda	Active/ religious
Sufyan	Trans	16	Islam	Gay	Abbottabad	Inactive/ religious
Naila	Cis girl	16	Islam	Lesbian	Abbottabad	Active/ less religious
Samia	Cis girl	18	Islam	Lesbian	Chitral	Active/ less religious

Team employed a 6-question semi-structured discussion guide to frame the 45-minute talks while permitting corresponding or clarifying inquiries. Every interview question had three connected discretionary sub-inquiries to be raised at the interviewers' skill. Interviews entailed sizable questions structured to "produce a reliable, unbiased milieu where participants are asked to render genuine articulations of their experience, convictions, principles, and significance. Bring up a variety of answers about the participants' interactions with their partners (e.g., how would you explain your connection with your parents or teenager?). Moreover, inquire about issues important to the participants' situations in order to gain more detailed answers (e.g., How did your family respond once you let them know you were queer?" or "What did you sense in response to their answers?). This research focused on the connections between members of the LGBTQ+ community and their religious identities (e.g., participants who attended madrassas and are LGBTQ+). Questions were asked in interviews to explore these individuals' experiences (e.g., What is it like for you to be a sexual or gender minority?" or "Has telling people about your teenager's LGBTQ+ identity affected your faith?). Two undergrads who had been taught how to conduct interviews properly and courteously carried out the interviews. The teenagers were questioned separately from their parents in order to make them feel comfortable and eliminate any potential prejudice regarding parent-child relationships. All participants received a 2000 PKR gift as a reward for the time spent on the interview. For the privacy of all involved, the interviews took place over Google meet, leading to a more inclusive sample from a variety of geographical locations. The research team conducted interviews and transcribed the recordings. The transcriptions were then de-identified and put into an SAS Analytics Pro for data analysis.



### 3.2 Analysis Process

A six-step process, described by [Braun and Clarke \(2006\)](#), was executed by the researchers in order to bring out the key themes within their set of data. The steps included getting acquainted with the data and taking note of initial impressions, classifying the interviews into distinct codes, seeing general trends in the patterns, looking more closely at the themes to make sure they were accurate, refining and describing the themes, and writing up the results. This approach of analyzing qualitative data enabled the researchers to pinpoint trends relating to the participants' ontological approaches while categorizing themes within the information gathered. The use of a separate coder, a third-party auditor, and a process of analysis with a systematized consensus-building strategy ensured that inter-rater reliability was maintained, the participants' opinions and inner experiences were recorded with accuracy, and the legitimacy of the investigation was preserved. An external data auditor - an undergraduate student and university faculty member - was responsible for overseeing all aspects of the analysis. They trained two coders - one graduate student and one undergraduate researcher - in qualitative data analysis methods before beginning the coding process. The auditor and two primary coders worked together to provide feedback throughout the analysis and guarantee accuracy and compliance with the coding policies. The researchers elected to employ an inductive procedure for interpreting the data so that a thorough outlining could be gained from the information gathered.. This process focuses on the data and tries to find significant patterns and draw conclusions without being influenced by any codes or themes the scientists already had in mind ([Braun and Clarke 2006](#)). So that their findings would be reliable and valid. The investigation of the data entailed scrutinizing the individuals' statements utilizing an essentialist lens, with greater emphasis placed on the understood connotations, factors, and core experiences of the respondents as opposed to the researcher's interpretation or abstraction ([Braun and Clarke 2006; Burr 2015](#)). This study also provides details with regards to the applicability of the gathered data regarding the opinions of the participants. In order to ensure dependability and confirmability, [Nowell et al. \(2017\)](#) employed various data auditors during their analysis of the dataset. Additionally, the results drew out the numerous positionalities, frequencies of interviews, and most significant themes from the data. The entire process and analysis procedures were included in the report. All these factors together contribute to the results of the study. Udy's technique for data processing was designed to downplay researcher prejudices associated with their exposure to gender, sexuality, parent-child associations, and religion, yet still give due respect to participants' direct experience. The research group admits that although this technique may help lessen researcher biases, coders cannot entirely conquer their preconceived notions and personal beliefs. An example of this is that a queer, agnostic programmer could interpret an LGBTQ+ youth's story about a disagreement with their parent because of religious beliefs in a different way than a straight, madrassa-led programmer. In this case, if the programmer has an emotional reaction to the data based on their own experiences or identities, they would document it and discuss it with the auditors before making a decision. What encoding should be used for the data (for example, If there is a conflict due to religious differences which affects the association between the coders or if the coders' prior experiences could be warping the coding, then the two main coders must read through the transcripts to make primary analytical remarks. To explore forming trends and methodically categorize the data under a provisional roster of themes that were created as the principal analysis went on, the coders reconvened at regular intervals. The reviewers and coders had talks to clarify any distinctions in examination between the two single coders as this stage of coding was taking place, and information was recorded to better precision and reliability between coders. The independent coders and data auditors met up after the first coding process to form the overarching and subthemes that were relevant to the parent-child relationship of teenagers. They determined that 4 key themes and 8 sub-themes related to things that helped strengthen this relationship, and 4 larger themes and 11 sub-themes related to the challenges that posed a risk to it.



## RESULTS AND FINDINGS

### 4.1 What strategies can Muslim LGBTQ+ teens use to develop constructive interactions with their parents?

We discovered five concepts connected to activities teens carried out that helped improve parent-child relationships. These consist of engaging in authentic and significant dialogues, engaging in positive informal communications, creating family relationships, giving parents compassion and staying honest regarding their sexual identity. The findings suggested that these components were necessary for Muslim LGBTQ+ teens to build enduring relationships with their parents. Reports of the recurrence of a certain subject during the interviews can give readers an indication of the range of each subject, offer insight into how applicable the different concepts are, and point any further quantitative research to the topics that have often been remarked upon. The act of resembling or mirroring something or someone else. The process of being similar to something or someone else.

### 4.2 Importance of engaging in genuine and significant dialogue

Lots of those taking part commented on how authentic and truly intimate conversations between teens and their moms and dads improved their connection. A fundamental element of these genuine discussions was the liberty to speak openly. Samia (parent) commented, "We have an excellent relationship with our son but we are afraid that islamic society won't accept him. Zaid, a teenager, discussed their experience with open communication with their mother, saying that they engage in a variety of talks that range from casual to very detailed. Despite the apprehension many adolescents feel having profound conversations, many have found inventive methods to foster communication with their parents. Ali Raza (parent) asserted that his son is exceptionally timid, highly introspective, and struggles with social anxiety. He elaborated that, due to this, his son finds it difficult to converse with him in person, but he can text without issue. Consequently, Raza mentioned that he will pick up his son's phone and text him if he wishes to talk. When asked about the status of their relationship with their adolescents, numerous parents gave instances of their children seeking their counsel and felt this demonstrated a solid connection. Touseef reported "She looks for help to figure out the adult world and recently I even assisted her in buying her first car. All things considered, I would say our relationship is from good to strong." Parents cited instances of their adolescents approaching them to get guidance with both general aspects of life such as job opportunities and more weighty matters. Yousaf (parent) stated, "We possess a strong connection. He reveals a good deal to me." Sania (teen) detailed how he was more capable to talk to his parents subsequent to publicly declaring his sexual orientation by stating, "I go to my parents for multiple things. They have more knowledge than I do.

### Main Themes and Minor Themes

**Table 3** (*Things that helped strengthen this relationship*)

Main Themes	Minor Themes
Engaging in genuine and significant dialogue	<ul style="list-style-type: none"> <li>• Being honest with parents in conversation</li> <li>• Asking parents for help</li> </ul>
Engaging in everyday discussion	<ul style="list-style-type: none"> <li>• Casual discussion with parents</li> <li>• Giving worth to family</li> </ul>
Attempt of positive family connections	<ul style="list-style-type: none"> <li>• Teens attempts for better family connections</li> <li>• Creating Supportive Family Environments</li> </ul>



Parents gratitude for their teens	<ul style="list-style-type: none"> <li>• Acceptance and understanding</li> <li>• Modeling resilience and strength</li> </ul>

**Table 4** (*Things that pose risk and challenges*)

No open communication	<ul style="list-style-type: none"> <li>• Lack of communication and connection between family members</li> <li>• Fear and anxiety hindering communication and connection</li> <li>• Negative experiences impacting relationships between family members</li> </ul>
Developmental hurdles	<ul style="list-style-type: none"> <li>• Teenagers general issues</li> <li>• Disparities in religious convictions and participation</li> <li>• Disparities in sexual expectations</li> <li>• Impact of mental health on relationships</li> </ul>
Hiding from parents and peers	<ul style="list-style-type: none"> <li>• Muslim parents accepting their LGBTQ+ children</li> <li>• Delicate conversations about sex and sexuality with teenagers</li> </ul>
Mix parental behavior	<ul style="list-style-type: none"> <li>• Rejection on LGBTQ+ Youth</li> <li>• Fair from social discrimination</li> </ul>

### 4.3 Engaging in everyday discussion

In the same way, a lot of people that took part in the survey pointed to teenagers' attempts to take part in friendly, casual chat. It appears that discussions about hobbies and interests was a kind of chit-chat that parents welcomed from their teens. As an illustration, Umar (a parent) said, "He and I love talking about the economic climate in Pakistan. We both truly enjoy it." Yusuf (another parent) added, "We chat and talk together." Parents were pleased when their teenagers could go along with them and make jokes as was exemplified by Aisha (parent), who commented, "I think we have a very good relationship. We talk about his friends. We pass each other goofy memes over text messages." Imran (parent) explained, "Usually we talk about a variety of topics, including how he's doing in school, horror films, books we both have read, funny clips we've watched." We are discussing desserts with one another and I am going to explain to her the process of making some traditional dishes.

### 4.4 Building positive family connections

A great number of contributors mentioned the actions taken by teens to enhance family ties and the advantageous outcome of these motions on their relationships. One such method used to uphold family relations was adolescents from the Muslim faith allotting quality time with their moms and dads. Imran (parent) delineated how her teen investing time with them assisted better their bond: "We spend time with each other. We go to the mosque together. " Nor shared about how she and her mother have a close bond, as they often spend time together. Parents discussed how their teenage children show them affection, which strengthens their relationship. Laila said that they have always been really close throughout the years. Farah, a parent, spoke of their close relationship, saying they still have good cuddling times and sleep in the same bed. They agreed that making family values a priority helped strengthen the bond between parent and child. Feroz,

another parent, was very proud of their teen's resilience and willingness to forgive them. Khalid (parent) explained the significance of family when his teen declared his desire to follow the tradition of family: "He informed us that he was trans. He had chosen a title for himself already. He mentioned that all of our kids in the family had four-letter first names . . . and therefore he chose [name] as it was a six-letter name."

#### **4.5 Parents gratitude for their teens**

Many individuals spoke of situations where youths were supportive of their parents as they worked to become more positive, and the parents were thankful for their adolescent's endurance. Salma (parent) remembered when she asked her to wait while she was making changes: "I recollect telling them, let's take it easy, have some tolerance for me. He is a very reflective, pensive person. Subsequently, he was very understanding." Zunaira commented on the situation from their point of view, stating, "I was already familiar with a lot of what was discussed, so I simply allowed their discussion to unfold, because it seemed like the primary thing they were doing was talking to themselves." Touseef and other parents expressed their admiration for the young adults' leniency and ability to forgive. Additionally, they have declared their gratitude multiple times. It was complicated but Salma was thankful for everyone's persistence in trying to understand her better. Her teen was really understanding and was extremely patient with them as they got used to new pronouns. Even though it might not have been perfect, Salma believed that they had done a great job and were in a good place. Although the parents expressed their admiration for their teenage children's understanding, Rory (a teen) described that they had difficulty adjusting to their child's pronouns initially. She said, "I don't get upset if they make a mistake when referring to me, because they are trying their best." Ultimately, the parents were scared that embracing their child's identity could be considered immoral.

#### **4.6 Sexual identity and the parental behavior**

The individuals (parents) involved noted that when teenagers expressed their LGBTQ+ identity openly, it often had a major impact on the relations. The teens and their parents both shared that, though it was not easy for them to accept the teen's sexual orientation at first, it ended up bringing them closer together, despite some consequences. Rida (parent) shared how the relationship improved when her teen came out, saying "Imran (parent) expressed that at first their relationship was precarious, but eventually grew stronger once his teen willingly disclosed their sexual identity. He reminisced his experience of mixed emotions when the reality sunk in - feeling some fear and anxiety, however ultimately being overwhelmed with love and appreciation of his child. Feroz expressed their joy after their adolescent said they were queer, noting, "I wasn't distressed or anything like that...I was more just glad for them to state that they are." The child then clarified how being honest about their sexuality made communicating with their parents much easier: "Coming out of the closet assisted me to converse more frankly with my folks." Alian (teen) recounted the situation, noting how his parents initially ceased communication with him when they found out that his sexual identity went against Islam. He noted how his parents felt as if he had been hiding from them during this time. Razia and her son discussed LGBTQ+-related topics while watching films, leading to conversations they never would've had otherwise. Razia mentioned that the dialogue was helpful in creating a stronger bond, since they have both been learning more about the subject. As she grew older, Nor found it easier to express her thoughts to her mother regarding LGBTQ+ topics. She mentioned that it was no longer an uneasy topic to discuss, and she felt more at ease to talk to her mom. This gave their relationship the capability to delve into the complicated subject of religious and LGBTQ+ identity, which enabled her and her parents to communicate more openly. Iman (parent) expressed that after having a talk with their daughter, the daughter decided not to go to church. She added that she believes her daughter knows she can communicate with her if there is something bothering her. Mustafa (parent) then described how being open about the issues among the religious views of the parents and her teen's sexual identity as an LGBTQ+ was beneficial. Duraid (teen) mentioned how the conversations they had with their son brought their attention to several issues. She commented that it brought her and her husband closer and that her parents explain their experience as members of the church, who are also the





parents of an LGBT child. Most of the time we discuss general aspects of life, yet at times we share stories about how our experiences have altered us as individuals.

#### **4.7 Absence of open communication**

The teens we interviewed talked about the many difficulties in connection and communication that had contributed to the tension in their relationship. Tahir (youth) explained how his inaccessibility was a challenge for a madrasa teacher who wanted to get in touch with him after he left the institution: "At one point, they sent me a gift, and my mother asked who it was from." I was aware of who had sent it, but I refrained from informing her because she was unaware of the circumstances. Razia made a remark about her daughter's lack of communication and mentioned that before distancing herself from her, the girl had sought to inflict a number of incredibly terrible experiences upon her. She voiced her concern for her and emphasized how deeply she was affected. Others in the group talked about how the common adolescent dread of discussion hindered them from interacting with their parents and forming relationships with them. A parent named Mustafa made the observation that they need to be conscious of how they communicate with teenagers because of the fact that adolescents can often be worried. The adolescent named Nor mentioned that when she revealed her sexual orientation, she would try to avoid having conversations about it due to the worry that it caused her. The fact that there was so little time spent together as a family was another element that harmed relationships. According to Alian, there was not much of an intimate connection between the two of them. They discussed the fact that they would rather be out and about than at home in the discussion. Imran continued by elaborating on how Alian's feelings of melancholy contributed to her preference for being alone.

#### **4.8 Other Developmental hurdles**

Participants discussed how much of the strife between parents and children can be attributed to the usual issues teens go through. Salma (parent) showed this when she commented, "Though they may not be Acting in a pleasant fashion, I do not believe that it has to do with their sexuality, they are just teenagers." Samera (parent) also said, "It is due to their lack of knowledge of the Islamic religion." Akhtar (teen) expressed their experience studying in madrasa, and recounted getting mad at their parents because it is normal for teenagers to feel that way sometimes. In addition, disparities in religious convictions and participation between teens and parents often led to issues in understanding each other. These conflicts were occasionally due to teenagers having issues with religious teachings around LGBTQ+ people. Despite their varying sexual or gender identities, many teenagers experience a conflict due to their parents expecting them to have the same religious beliefs as them. Bedar, a parent, recalled such an instance where their child out of the blue exclaimed that they did not agree with their beliefs. We questioned: "What don't you believe? You are sixteen and have yet to experience life. What is it that you don't trust?" Anytime the topic was brought up, the conversations were dropped. Additionally, there were disparities in sexual expectations which posed a challenge to building strong relations. These issues were entirely unrelated to any LGBTQ+ identities and more about practices thought to be unsafe by the parents. Shozab (parent) talked about their daughter's relationship online, which was unacceptable due to the use of sexual language. Despite the fact that it was with a girl, Shozab noted that it would have been wrong regardless of gender since they did not know each other in real life. In addition, the participants also considered mental health and how it impacts relationships. Bedar stated that they were having a tough time in their relationship due to things like depression, anxiety, and self-harm. Nor claimed that when they were in ninth grade, their relationship started deteriorating because of the intense emotions they were feeling, leading to more anger towards people.

#### **4.9 Fair and anxiety, hiding from parents and peers**

Interviews with young Muslim people who identify as LGBTQ+ showed that many were scared to inform their parents about their sexuality. As a result, it has become harder for them to maintain an open line of communication with them. Tahir remarked that his madrasa teacher had trouble staying in contact with him after he left school, and Razia recalled being saddened when her daughter was unwilling to talk to her. The other participants expressed difficulty in connecting with their parents as they grow older. It was astonishing to discover that Muslim parents are more

embracing to their LGBTQ+ children than often perceived. Mustafa, a parent among them, cautioned to handle conversations delicately with teenagers as it can make them feel uneasy. Nor, a teen, expressed that intensive conversation on their sexual identity can be nerve-racking. It is clear that the possibility of experiencing depression, anxiety, and even suicidal thoughts from being rejected is real. But, fortunately, many Muslim parents demonstrate strong protection and care towards their children, attempting to secure them from any form of discrimination insofar as possible. Alian and Imran both spoke of the comfort their parents had provided, even though they still felt lonely and ignored in some ways.

## DISCUSSION

After researching 27 Muslim LGBTQ+ youths and their families, our team discovered that when the teens genuinely communicated with their parents, worked on strengthening their bond, communicated casually, accepted themselves as LGBTQ+, and allowed their parents some space and understanding, they were more successful in forming more positive relationships. Our research revealed that Muslim LGBTQ+ youth had difficulty interacting and connecting with their parents, alongside the hurdles that come with their general maturation, as well as attempting to dodge conversations pertaining to either LGBTQ+ or faith. We expressed interest in uncovering how Muslim LGBTQ+ teenagers have relationships with their carers that are akin to those of other teens, as well as determining which elements would be exclusively pertinent to LGBTQ+ teenagers with parents.

### 6.1 Other Elements Related to Muslim LGBTQ+ Teens

It's unsurprising that many of the strategies utilized by Muslim LGBTQ+ teens to build solid relationships with their parents are much like those employed by teens in general to create an alright parent-teen connection. Nearly all parents and teens stated that having genuine and important dialogs caused them to feel a greater bond and conveyed solidness to the relationship. Members portrayed instances of adolescents being real and transparent with their parents to develop a closer relationship. Children have been communicating with their parents in a variety of ways, discussing politics, social concerns, workplace and academic-related issues, and even seeking out guidance in some situations. Remarkably, many of the participants noted inventive strategies they had employed to stay connected with their parents during adolescence, such as texting or writing down what they find awkward to verbally express.

No matter how they made contact, people strongly said that communication by teens which came across as genuine created a more significant and connected relationship. Through studies on how authenticity affects relationships, it has been proven that genuine associations are more fulfilling and they can better handle conflicts between people. Young people may have an increased sense of fulfillment in their bond with their parents when they have genuine and relevant talks with them. This displays a level of approval and closeness within their relationship. As well, parents might find their teen's sincerity to be profitable to the relationship due to the loyalty, pleasure and dedication that it implies. Discussions between the adolescents and their parents may thus be strengthened. The talks between the parents and their teens could be about any kind of subjects, from the shows they watch to looking for employment, religion, politics, and issues linked to self-worth. Notably, the conversations do not have to be especially deep to be beneficial to the bond between parent and child. Aside from gaining deeper insight on their teens' thoughts, the parents were also able to express themselves in more open and tough chats. Expressing gratitude for the occasions when their adolescent would tease them, talk about their most loved motion picture or TV program, or essentially share accounts from their days at work or school may be particularly significant considering the mainstream discourse encompassing correspondence between guardians and their high school age youngsters. As teenagers start to isolate themselves from their folks during their battle for freedom and autonomy, the recurrence with which they talk about troublesome or close to home points with their folks diminishes. The findings from our survey revealed that parents and adolescents usually mentioned difficulty communicating and the resulting tension in their relationship. As such, parents can be encouraged to understand that even casual conversations on



everyday topics can help to cultivate the connection between them and their teenager. Individuals taking part in the survey suggested that adolescents striving to foster familial ties through signs of love or being together with their parents generated a closer bond. Substantial studies have focused on the relevance of quality time in forming parent-child relationships. Generally, it is accepted that parents who spend more time with their adolescents can grow a more solid relationship with them, likely due to enlarged prospects for meaningful communication and psychological backing. The positive effects of expressing love have been extensively recorded; various types of affectionate communication (including verbal statements of love and physical gestures such as embracing) have regularly been associated with closer relationships, heightened satisfaction, and safe attachment. Nevertheless, these patterns are often examined with a focus on parents, and teenagers' efforts to develop a bond with their parents via love and quality time has been disregarded. The results from this study demonstrate how teenagers strive to create close connections with their parents and likewise, further research is necessary to evaluate how teens are influencing these connections. One of the main obstacles expressed when it comes to forming good parents-teenager relationships was usual adolescent growing pains. When parents talked about their interactions with their teens, many of them mentioned stereotypical teenage behaviors such as spending most of their time in their bedroom, preferring to keep certain parts of their lives private, and disagreement on issues like household chores and curfews, and dating rules. Similarly, study participants discussed how significant variance in teenage sexual standards and religious convictions can lead to disputes in the parent-child bond. It is believed that almost half of all adolescents have different spiritual views in comparison to their parents, which is a typical root of conflict between parents and their teens. Even if parents and teens share the same religious beliefs, these practices can still cause differences between them. Young people who accept the same faith as their parents often feel religion is less important than their parents perceive it to be, and may participate in religious activities mainly because their parents want them to. This can be put down to their desire for independence, causing them to hold back sharing details and developing their own views on religion. As many adolescents grow and develop, it is not uncommon for them to back away from certain facets of the parent-child relationship to begin redefining it in a more equal way. This process may be difficult for parents to accept and understand, as it can lead to strained emotions, but in the end, it can cause a positive shift in the relationship. It is probable that the teenagers questioned in this study were striving for self-governance and autonomy as part of their growth. Similarly, participants remarked on how the mental health worries of teens produced tension in the relationship between parent and adolescent. Although Muslim LGBTQ+ teens of madrassas are more likely to suffer from mental health problems, studies support the idea that this is a part of the developmental process. It has been linked to an increased risk of psychological issues even for adolescents who are not part of the Muslim LGBTQ+ community, and the rate of these disorders among teens keeps getting higher. Bearing these trends in mind, future studies should examine how mental health issues influence parent-child relationships. Also, psychologists should focus on creating materials to help parents better help their teenagers who are facing psychological problems.

## **6.2 Elements Related to the Parents of Muslim LGBTQ+ Teens**

The respondents spoke of specific practices that helped Muslim LGBTQ+ youth create a positive relationship with their moms and dads which are linked to their LGBTQ+ and religious identities. Specifically, when youths discussed their LGBTQ+ life and allowed time and leniency with their parents, the ties between them flourished. In contrast, if the youngsters withheld their LGBTQ+ and spiritual information, it was tougher for them to create good ties with their parents. The majority of subjects said that when teenagers acknowledged their LGBTQ+ identity, the relationship between them and their parents improved. Revealing one's sexual and gender orientation is of great importance to LGBTQ+ people, and this is seen in many LGBTQ+ identity models. It is important that a teen's choice of whether to tell their parents they are part of the LGBTQ+ community is generally made after they have already experienced connections with them and have formed their own opinions of how accepted they will be. Studies indicate that Muslim



LGBTQ+ youth in environments that offer parental encouragement and approval are more likely to disclose their identity sooner, which then leads to healthier self-acceptance and better mental health. It might be that the people who said that being open about their identity had beneficial effects on their connection with their parent already had relatively healthy relationships before their child came out. We have to be careful when considering this result since it was based on the observations of LGBTQ+ teens and their parents that had been able to create and maintain a positive relationship in some way. In comparison to the advantages related to coming out, both teens and parents expressed that steering clear of discussing LGBTQ+ or religious matters put strain on their bond. This pattern can perhaps be most accurately comprehended in light of the research on concealment. Generally, hiding one's identity or experience - be it LGBTQ+ or spiritual - necessitates mental energy and may hinder forming close bonds. The strain of having to conceal their identity as both Muslim and LGBTQ+ may lead to higher rates of psychological issues and lower overall wellbeing for teens. The stress of feeling like you must hide such an important part of yourself could be intensified by any disagreement between the teen's faith and their sexuality. When asked how coming out to their families changed the dynamics of the relationship, Many of the adolescents in the examination voiced the sentiment that they were happy not to have to go on concealing their individuality from their parents any longer. Furthermore, their parents were generally worried about their child's veiled conduct or noticeable misery before coming out and articulated that they felt nearer to their youngsters once they had arrived out seeing as they had a superior comprehension of what their offspring was going through. It is important to keep in mind that our research indicated that none of the young people we looked at said that pretending to be something other than their true LGBTQ+ identity or avoiding talking about same-sex attraction and religious matters was good for them in any way. It is possible, however, that for some other LGBTQ+ youth with parents who are more conservative religiously, not saying or openly declaring who they are may be the most practical, even safe, way of dealing with their circumstances. This is especially likely if their environment is particularly religiously conservative and if openly expressing themselves could make them unsafe or deny them support from family. Although it seemed that revealing their sexual orientation had a positive effect on many adolescents, it is evident that doing so also caused difficulties due to their parents' reactions and beliefs. Many teenagers expressed that a great way to foster good relationships with their parents was to give them time and leniency. Many parents at first weren't sure how to address their kids using updated names or pronouns, but the teens were patient and didn't demand instant changes from their parents. The teens found this gesture of understanding to be of great appreciation. Their families saw how their parents put in effort to adjust and grow, even if they were sometimes unsuccessful, and their relationships with their parents improved as they watched them attempt to be more understanding and accepting. Parents expressed appreciation for their teens displaying patience, and they often said that it permitted them to come closer together, influencing their relationship to become more sincere and genuine. Unintended prejudice (such as mistaking someone's gender or saying "I love you, but... ") also had an effect on the relationship. LGBTQ+ individuals may be more apt to pardon microaggressions from those they love as an approach to protect and advance the bond between them. This could explain why a few teenagers were able to let go of their parents' lack of validating behavior, recognizing that it could help to maintain a strong relationship in the future. Many parents of LGBTQ+ teens tend to modify their behaviors and opinions over time, even though data on how young people view their parents' shifting views is scarce. It is probable that teens sense and interpret their parents' moves towards acceptance and assistance as a step in the direction of being more understanding and encouraging, regardless of how slow the process is. Granting time and patience is essential. We have aided in developing sturdy connections between Muslim LGBTQ+ adolescents and their parents who come from madrassas and islamic seminaries. Nevertheless, it is vital to realize that there could be conditions in which Muslim LGBTQ+ youths do not have the psychological or mental capability to extend time and compassion to their parents. Also, there may be cases where demanding for more prompt reform could be essential for an LGBTQ+ teen's contentment.

### LIMITATIONS OF THE STUDY

This study was bound by numerous restrictions, including a largely unified sample of mainly Muslim teens and parents from Pakistani cities, and a parent sample that was reported to be mostly of mothers. Our investigation was focused on LGBTQ+ youth and their parents who practice or had been associated with an Islamic religious school. Further research should look into how factors relevant to LGBTQ+ adolescents affect the parent and child relationship among families that practice more conservative religions. We did our best to bring together a selection of participants who ranged in how active they were in religious schools and how they felt about LGBTQ+ people, though the likelihood is that they were more accepting of LGBTQ+ individuals than some with non-supportive parents, and therefore our sample might not reflect that population accurately. It is probable that the people involved in the research already had closer ties, and no methods were used to include parent-teen combinations with a range of quality affiliations in the investigation. This shows the current research may be hindered in accurately understanding factors which can prevent positive relations between LGBTQ+ adolescents and their parents. The original text is not a valid sentence. Please provide a valid sentence that you would like paraphrased. This research did not measure the progress of the participants in terms of coming out and identity formation. The participants were likely advanced in these regards since the recruiting mainly focused on parents who had already addressed their teens' identity and accepted it. They were thus motivated to be a part of a study of this kind. This research analyzed how Muslim LGBTQ+ teens strengthened their relations with their parents. Further studies ought to investigate the influences of parents in creating positive parent-teen bonds and how the lack of parental approval may have long-term effects on these associations. In addition, more research should be conducted on how parents respond to this issue. Parents struggle to reconcile their religious beliefs with their adolescents' LGBTQ+ identity, and this can affect the bond between them.


### CONCLUSIONS


By looking at interviews that were partly structured with 54 participants who were Muslim LGBTQ+ teens and their parents, significant elements were revealed that could help improve the relations between parents and teens. We noticed that when teens were honest, connecting with their close relatives, communicating in a positive way, granting parents an appropriate time frame and discussing their LGBTQ+ identity openly, their relationship could grow stronger. We discovered that teenaged individuals had difficulties crafting good ties with their LGBT+ parents because of topics like communication and union, typical teenage growth, and steering clear of religion and LGBT+ matters. Although many of these issues were specifically limited to Muslim LGBT+ teens with parents, a few of them could be linked to all teens and their parents. This research provides an insight into how adolescents create strong and significant connections with their parents, as well as how LGBTQ+ youths handle the difficulties that can come with merging their identities with their parents' religious convictions.

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