



Review Article

Gender Dysphoria in Iran: legal and Islamic Jurisprudence Perspectives

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ABSTRACT

Background and Aim: Gender Dysphoria is the formal diagnosis of psychiatrists that is used to describe a person who has been seriously dissatisfied with his or her gender at birth or the gender role that society considered for them. Some research and studies have been conducted related to investigating social and family dimensions and consequences of this disorder. Surveys and case studies have been done regarding the personality disorders, and personality patterns, and the adaptability of the role and sexual identity of these patients with their new gender, but there are still unanswered questions in this case. Thus, by investigating the legitimacy of sex change surgery in terms of jurisprudence and legal elements before and after sex change, this study tries to remove the ambiguity in this area.

Materials and Methods: In this study, using keywords such as sex change, Gender Identity Disorder, and 'Gender Dysphoria' in the jurisprudence and legal areas of SID, Google Scholar, Magiran, Noormags databases, the related resources were studied and analyzed.

Ethical Considerations: Honesty and trusteeship were taken into consideration in the analysis of information and sources.

Findings: There is no single perspective in terms of legitimacy or prohibition of sex-change surgery among scholars and Grand Ayatollahs. Some have permitted sex-change surgery and some others believe that superficial sex change is not permissible without a creatural background. There is also a legal gap not only in the Islamic Penalty Code (IPC) but also in other Iranian laws on the provisions and conditions of sex change. This issue has raised ambiguity in the rights and duties of people seeking sex-change surgery. This is while, in the laws of many other countries, this issue has been explicitly mentioned, and this framework greatly contributes to many people with 'Gender Dysphoria' and removes confusion in this regard.

Conclusion: In Iranian law, the approval of laws regarding the provision of medical facilities, insurance services and the adoption of clear and transparent rules on the status of marriage, dowry, inheritance, custody, and guardianship of children will remarkably contribute to the process of recognition of people with difficulties in sexual identity among men and women. Also when considering the genetic and biological factors that contribute to Gender Dysphoria, the promotion of the culture of dealing with the phenomenon of sex transfer applicants through raising awareness in the media is felt.

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Introduction

Gender identity includes an image that everyone owns in himself or herself as a male or female. If this image does not comply with his biological sex, then he will suffer from disorder to 'Gender Dysphoria', in the sense that he considers himself as a woman, while his appearance is masculine and vice versa (1). 'Gender Dysphoria' is not a new issue, even in ancient times, such as the Hellenistic period, people were aware of those whose appearance didn't match their sexual identity and in many cultures, it has always been accepted (2).

Harry Benjamin International Gender Dysphoria Association (HBIGDA) has suggested a set of international standards for the selection of patients seeking sex-change surgery (3). In 1985, a man with this disorder named Fereydoon visited Imam Khomeini and asked for legal permission to have a sex change. Imam in his verdict about this disorder said that "sex change is permissible with the prescription of a trusted physician" (4). Regarding the prevalence of this disorder in Iran, it should be said that according to research conducted during 2002-09, the number of male to female transsexualism applicants is calculated 1 per 145,000 people and female to male applicants is 1 per 136,000 people (5).

While a long time has passed since the permission of sex change in Iran, and scientific studies are conducted on personality disorders, and personality patterns, and the adaptability of the role and sexual identity of these patients with their new gender, but there are still unanswered questions in this case.

Then, after examining different types of 'Gender Dysphoria, the biological factors (genetic and non-genetic), and environmental factors that affect the disorder, we will deal with the findings in the context of the legal views available about legitimacy or illegitimacy of sex change and its legal rules .

Conceptual Framework

1- Psychosexual Explanation

Each person's sexuality depends on four joined psychosexual factors. (The term psychosexual is used to describe the growth and function of personality and the effect of sexual orientation on it) (6). In this section we will explain these concepts.

1.1. Sexual Identity: One of the issues raised today in psychology and social harms is the issue of

identity. Balanced acquisition of identity leads to normal behavior in society (7). Most psychologists and personality theorists believe that identity in the first place is a subjective matter and that the basis and the main aspect of identity are focused on the characteristic and emotional features. In contrast, social psychologists and sociologists stress the fact that the sense of identity is formed by dialect between the individual and society. They agree that identity is usually manifested in the attitudes and feelings of people, but its formation context is collective life and the social identity manifested in the personality makes no more sense apart from the social life of people (8).

In general, we can say that identity is a kind of spontaneous and dynamic internal organization that is originated from individual abilities and beliefs and past experiences⁹ and is made through his interaction with others.¹

Identity is divided into a variety of categories such as Task, Academic, and National Identities, and so on, and sexual identity is one of these identities (10). Sexual identity constitutes a large part of the identity of each person and includes an image that each person has of its own as a man or woman. A person with the knowledge of his creation whether man or woman learns to think, behave and feel in a certain way.¹¹⁻¹² Gender identity as an acquisitive factor, distinguishes men and women in social and cultural terms and also affects the development, growth, and performance of the personality (13). Almost every child becomes conscious about its gender up to the age of 2 to 3 years, however, even if the sexual development is normal, the sense of masculinity or muliebrity is not developed and must be evolved (14).

After this stage, comes the stability of the gender identity stage, in which the child recognizes that boys will immutably become a man and girls will become women. This knowledge is obtained up to age 4, and finally, the child reaches a stable gender identity and recognizes that the traits attributed to man or woman do not change by changing the position and personal motivation. So the definite concept of gender identity isn't stabilized for up to 6 years (15).

It should be noted that both terms "Sexual Identity" and "Gender Identity" in Farsi was translated as sexual identity, while the former represents one's sense of belonging to sex and the second term means the imagination of a society of a person's belonging to a specific gender (16).

1.2. Gender roles and sexual identity detection: Gender role is associated with sexual identity and is partly derived from it. It is whatever a person does to be a boy or girl. The gender role of individuals may seem contradictory to their sexual identity. A person may replicate with the same sex, but at the same time select the clothing, hairstyle, or other characteristics of the opposite sex, of course, the opposite is also possible.¹⁵

1.3. Sexual orientation or direction: Sexual orientation describes the subject or purpose of the person's sexual impulses (15). In other words, the purpose of sexual orientation is that to what extent a person is sexually attracted to homosexuals or heterosexuals.

1.4. Sexual Preference: It can be said that the person's sexual preference includes the type of activity that often leads to one's arousal. The most important characteristic of sexual preference is gender, such as heterosexual, homosexual, and bisexual. Other factors such as body shape, face, age, and particular types of body movements or behavior are involved in sexual preference (15).

2- Psychiatric Explanation

The two important psychiatric classification systems are 1- Diagnostic and Statistical Manual of Mental Disorders «DSM» published by the American Psychiatric Association in collaboration with other groups of mental health specialists; 2- International classification of diseases (ICD) that has been developed by the World Health Organization (WHO) (6). In the following, the 'Gender Dysphoria's are investigated based on the definitions and classifications of the DSM system. Judgment in the case that whether seeking sex change is a mental illness, identity disorder, deviation, or normal behavior is controversial¹⁷ that is continued since a few decades ago. In the first view, 'Gender Dysphoria' is a secondary disorder that occurs due to reasons such as schizophrenia and personality disorders. The second view holds that these people are psychologically natural and any emotional and mental problems in such people are the result of certain features associated with this disorder. The third considers the intermediate and holds that these individuals have some degree of psychological damage compared to normal people, but not as neurotic and psychotic disorders (18). In the Third Edition of Diagnostic and Statistical Manual of Mental Disorders (DSM-III) in 1980,

transsexualism as a mental illness was mentioned for the first time, after which in the revised text of the Fourth Edition (DSM-IV-TR) the term transsexualism was abandoned and instead Gender Identity Disorder was used. Thus, it is removed from the list of mental illnesses and placed instead among one of the types of gender identity disorders, along with uncertain gender identity disorder (NOS) (1,4,19).

Then in the fifth edition of this guide (DSM-5), which was released in 2013, the term "Gender Identity Disorder" that had a stigmatizing meaning was eliminated and instead, the term "Gender Dysphoria" was replaced that mainly focuses on those who feel discontent with their sexual identity (20).

'Gender Dysphoria' generally includes the urgent feeling of discomfort of one's own sexual anatomic and urgent desire to live as a person of the opposite sex (21,22). Sex change surgery is a type of sexual migration from a fake body (23). Those who see their identity different from their gender appearance and yet has a completely healthy body is called a transsexual (24) Transsexual people know themselves as gender against their gender determined for them at birth. These people desire to live and be accepted following their opposite sex (25).

The Effect of Environmental and Biological Factors in 'Gender Dysphoria'

In this section, the effect of biological and environmental factors on human behavior and personality is examined. For a long time, the question has been raised for the researchers that are the behavior and personality the result of genetic factors or the environment in which it was referred to as the discussion of the nature-environment, but it's a while that the debate is over²⁶ and this public awareness is spread that both environment and genes are mutually involved in the individuals' behavior (27). In total, biological, psychological, and environmental factors all affect shaping personality and consequently their behavior that is discussed in the following.

1. Biological Factors

Studies on twins and families have shown that genetic factors affect gender disorders.²⁸ Studies of twins have shown that 'Gender Dysphoria' is hereditary by 62%, which is indicative of the genetic effect on the emergence of this disorder (29). There are also rare cases of chromosomal

abnormalities that can lead to the formation of transsexualism personality (28).

For example, females as a result of genetic abnormalities in a part of the genetic structure called CYP17 T -34C, can suffer from transsexualism (34) or being affected with the Aromatase genes, the possibility of delivering a child with 'Gender Dysphoria' increases.³⁰ The two recent cases need specialization, that's why we won't elaborate further.

But one of the factors on which extensive research has been done is related to the two hormones of androgen and testosterone. To better understand this, two fundamental points should be considered. First, a person normally moves towards being female, unless the hormones such as testosterone are secreted at certain times, and convert one to a male person. The second and very important issue is the time mismatch between the creation of the male or female genitals with the formation of sexual aspects of the brain, where after going through the process of genital creation, in the next weeks, the gender formation process in the brain may suffer from disorders and as a result have a gender opposite to its genitals, or at least this development take place in part, if not entirely (30).

Therefore, one of the genetic factors involved in the creation of female transsexualism is when the genes of a person reduce sensitivity to androgens (31). To put it simply, as mentioned, first, the child is female, if certain hormones are secreted and the child is exposed to them, then it becomes a male. Now, if children on their way to male sex change are not sufficiently exposed to androgen and testosterone in the process of determining the mental gender, or the effect of these hormones on him is abnormally low (due to reduced hormone sensitivity), then the gender development will be incomplete and female transsexualism would likely rise in them (female to male) (32). The effect of genes on androgen or testosterone sensitivity reduction occurs through the genes that increase the length of androgen receptors, which in turn results in a decreased sensitivity to this hormone in the person (33).

The factor that could affect the change in the sex hormones process is the use of certain drugs during pregnancy. For example, if women with epilepsy during pregnancy are treated with drugs such as phenobarbital (drugs that alter the metabolism of sex hormones and are effective in the formation of gender structure in the brain), the possibility of delivering a transsexual child increases in them (28), therefore, it can be said that biological factors

(both genetic and non-genetic) are very effective in creating 'Gender Dysphoria' and in some cases are the only factor in creating such disorders.

2. Environmental Factors

About 1.7% of live births have an interstitial state in terms of gender. Behavioral, psychological, anatomic, and sexual differences are influenced by factors other than sex chromosomes.³⁵ In support of this issue, a study was done by Chung and his colleagues according to which they believed that until adulthood, the distinction between the sexes doesn't stabilize in a part of the brain called BSTc (a known area for gender and response to anxiety) (36).

Undoubtedly, the family plays an important role in shaping the child's social behavior (37). We also should not forget that the impact of mothers on children can be greater than other members of society. This is because children usually spend most of their early years besides their mother.³⁸ Part of the role of the family is the sexual identity development of the children. If children get used to doing the behaviors of the opposite sex and such behavior is reinforced or encouraged by parents, they likely come up with this disorder. Similarly, the use of clothes and make-up of the opposite sex by parents and encouraging them to do the behaviors of the opposite sex has a significant role in the formation of Gender Dysphoria. If parents expect a boy, but contrary to their expectations a girl is born, the next behaviors of parents towards the children may lead to transsexual behaviors, for example treating their girl as a boy (39-41).

3. Psychological Factors

Several theories have been proposed to describe the process by which the child is psychologically oriented to man or woman. Among these theories, we can mention theories dependent on psychoanalytic, social learning theory, and cognitive developmental theory.

According to what was said, it can be concluded that biological or genetic factors don't include the only cause of this disorder, but psychological and environmental factors are also influential in this case, but as turned out in this section, the genetic factors play the original and leading role for this disorder. Therefore, due to the inherent nature of the main causes of the disorder, predicting rules and regulations to facilitate sex-change surgery is necessary.

Ethical Considerations

Honesty and trusteeship were taken into consideration in the analysis of information and sources.

Materials and Methods

In this study, using keywords of sex change, gender identity disorder, gender dysphoria in the jurisprudence and legal areas of SID, Google Scholar, Magiran, Noormags databases, the related resources were studied and analyzed.

Findings

Jurisprudential and Legal Views on 'Gender Dysphoria'

In the 50s, 60s, and 70s, the general opinion was that sex reassignment surgery (SRS) is followed by pathogenic consequences, such as psychosis and suicide attempts, while after the passage of time and conduction of different studies, it has been found that although surgery is not the only treatment method for patients with a primary diagnosis of the disorder, the surgery improves the problems of these people, provided that the acceptance of change requests are based on profile revision of these presenters and scrutiny regarding the diagnostic criteria (4). At this stage, the question that arises is whether the sex change is legitimate or illegitimate based on the legal and jurisprudential rules and principles?

In this part, the views of the authorities and jurists about the legitimacy or illegitimacy of sex-change surgeries on people with gender dysphoria are expressed, then the internal and external legal views are investigated separately.

1. Jurisprudential Viewpoints

1.1. Sex change advocates: Imam Khomeini in this regard stated that "it appears that sex change in male to female and vice versa is not a forbidden act with surgery" (42) the absolute legitimacy of this action can be inferred from this statement of Imam because he has permitted the sex change.

In this regard, Ayatollah Khamenei says that "sex change is permitted for the person and at his request (43) and surgery is permitted for discovering and revealing the sexual fact of those with male appearance, but the female spirit and psycho provided that it doesn't involve illegitimate act (44).

Ayatollah Mousavi Ardebili allows sex change if done properly and sex change be truly realized, meaning that the woman becomes a man and man

becomes a woman, no matter if the person is a male or female or neutral, but if the change is formal doesn't happen, the laws of his or her change become difficult, and laws remain after the formal change (43,45).

Ayatollah Bahjat believes that if sex change surgery changes the gender of man or woman, definitely the same verdict will be sentenced, of course, in the case when sex change only causes specific symptoms and physical changes in the genital area, he believes that we should consider the former state (Istishab).⁴³ Istishab or the validity of the former state is a principle of jurisprudence and law, which means sentencing to the survival of something that had already existed (46).

Ayatollah Safi Golpayegani in responding to the question that asks: whether it is permissible to change gender in individuals with Gender Dysphoria? Says: "If sex change happens, in the sense that boy becomes a girl, it's all right (47).

Ayatollah Fazel Lankarani holds that if sex change changes the gender, the criteria would be the current gender, but if it's just a change of appearance and the individual is in the previous sex, then they should exercise caution in cases of specialized assignments (48).

2. Opponents to change: Ayatollah Makarem Shirazi in this regard has stated that: "Sex change is sometimes formal and apparent and something like the opposite sex organ appears, it is not permissible" (43) In response to the question that if a man due to lack of proper upbringing and failure to comply with legal problems in the family has worn female garments and now in adulthood he knows himself as a woman and by using chemicals, the feminine state is reinforced in him and now asks for a sex change, is it permissible for him to change his sex? he stated: "as mentioned, superficial sex change is forbidden, but if his true gender is contrary to his apparent sex, then the change is permitted, and even sometimes it is obligatory" (49).

Ayatollah Nouri Hamadani doesn't permit sex-change surgery in those whose gender is obvious without a creatural background (50).

Ayatollah Sobhani believes that sex change in healthy individuals, i.e. healthy men and women who convert into opposite sex with surgery, although conceivable, but it's practically impossible. Also, sex change in people with Gender Dysphoria is not a sex change, but it's an incomplete change in sex and turning it to the other sex, and in fact, defecting sex. This type of change in gender is

forbidden based on the verdict of multiple reasons (51).

Ayatollah Madani deems it unpermitted to change gender through surgery, in which a person is male or female in origin, and state that it is not legally correct to remove the male genitals with surgery, even though he emotionally feels like a woman and has found a feminine appearance by taking drugs. In changing sex, it is also necessary to remove members whether males or females, and replace other members, and this action is not permissible according to Islamic law. In other words, eliminating the original organs or defecting them is not legitimate. The impossibility of real sex change in the true sense can be inferred from some verses of the Koran (Surah Showra(49-50). This issue is specific to the omniscience of the Almighty God and within his power and the creature will never have such power (52).

Ayatollah Sistani in response to the possibility of marriage between bisexuals and men who previously were women stated that "They can't, unless their sex has been changed which isn't realized in our time. Yes, if he was a woman with a uterus, but also has an additional organ, in this case, she can marry" (43).

Ayatollah Madani Tabrizi in answering questions about bisexuals and men who were women and had a sex change to become a man, in general, said sex change is not permitted (43).

Ayatollah Hosseini Shirazi in Issue 3481 of new issues says that it is not permissible to change a man to woman and woman to a man, of course, it is permissible for animals. Also transplanting male genitals to that of a female or female to male is against obligatory caution".⁴⁴

Ayatollah Douzdouzani doesn't permit a sex-change surgery in those whose gender is obvious, whether it is a woman to man or vice versa, as this is kind of wasting the power that God has placed in human nature and it is a change in the creation. Accordingly, even if they undergo such a surgery, their sexuality will not change, and they will remain the same woman, even though the appearance is masculine, and if he was a man, he will remain a man, even though his appearance has changed to that of a woman, and the provisions of the main gender remain on them (53).

2. Legal Views

2.1. Laws in Iran: Considering the aforementioned points about 'Gender Dysphoria', it can be said that

psychological and psychiatric interventions and hormone therapy can be effective after clinical diagnosis and confirming the presence of disorder in children and adolescents. But in the case of adult patients with severe and incurable gender dysphoria, sex change might be the best solution (14), after the sex change, the sexual identity will match with one's biological sex and sexual orientation and role detection will be aligned in such a way that the person is satisfied with being called a man or woman.

Considering that people with 'Gender Dysphoria' biologically and have no defects or complications, therefore, speaking of their rights including the right of marriage survival, the survival of dowry, inheritance, and custody, and guardianship of children is not problematic before sex change. In other words, before sex-change surgery, regarding the rights of patients, judgment is made on the appearance alike ordinary people, and the appearance becomes criteria, i.e. he will have the rights of a man if he has the appearance of a man, and she will have the rights of a woman if she has the appearance of a woman, but after going through the process of changing gender and corresponding the sexual identity with the apparent gender, the person will legally differ from the biological sex before surgery, therefore, if he is changed to woman, then she/he will have the rights of ordinary women and if female, she/he will have the men's rights.

So in brief, regarding the survival of the marriage, it can be said that if one of the couples undergo a sex change, in this case, the marriage is canceled, because there is no possibility of the survival of the marriage, and the marriage of a man-man or woman-woman is not legitimate in Shiite jurisprudence and Civil Code. Iranian Civil Code refers to the need for gender difference in marriage for example, namely Articles 1035, 1059, 1067, 1022, and 1024. Article 1069 of the Civil Code states that: "A condition for the validity of a marriage is determining the wife and husband in a way that each party does not doubt the other party" (42,54).

Regarding the issue of dowries and the right to receive it by a woman after sex change, Imam Khomeini says: "If a woman marries a man and the woman change her sex after marriage, the marriage is annulled since the sex change, and the male is obliged to pay the dowry in the case of penetration, and according to a stronger quotation, if there has

been no penetration, it is obligatory to pay the dowry" (42,55-56).

Considering the inheritance of the child of parents, there is no disagreement between jurists and almost all those who have raised the issue of sex change, the criteria would be the current gender, meaning that the gender at the time of death of the testator is considered (57).

According to Article 1169 of the Civil Code, the mother shall be prioritized to keep the child up to seven years from the date of birth, and based on Article 1180 of the same law, after that time the father, and paternal grandfather shall keep the child. In case the mother changes her sex to male, Imam says, custody of the children is not proved for her, but the children's custody is on the great-grandfather and if there were no great-grandfather (42,58).

The Family Protection Act passed in 2013 in paragraph 18 of Article 4 holds that one of the lawsuits that have been placed within the jurisdiction of the Family Court is sex change. So, this competent court is in charge of dealing with such issues as the demand for sex change and status of an individual's birth certificate after the sex change. On July 1, 2013, the Council of Ministers based on proposal No. 689 made by the Ministry of Cooperatives, Labour, and Social Welfare adopted the bylaw of Social Emergency Services. In the first article of this Bylaw, a recipient of social emergency services (timely and available specialized round-the-clock services presented for free) for people with 'Gender Dysphoria'.

According to Article 2 of the above Bylaw, the Social emergency center of the Welfare Organization is in charge of strengthening the social and psychological interventions before the judicial disciplinary intervention, facilitating access for recipients of social emergency services (including patients with 'Gender Dysphoria') to the specialized services required, providing expert and advisory opinions to the judicial authorities upon request (including diagnosing the proportion and the need to change the gender in patients with 'Gender Dysphoria') and providing services to the target groups referred from partner organizations. This regulation can be considered a positive step regarding the situation of people with 'Gender Dysphoria'.

2.2. Foreign Laws: Many countries have predicted their normal and constitutional rights for patients with 'Gender Dysphoria' based on gender equality

and non-discrimination regarding gender and sexual identity. One of the main problems that people with 'Gender Dysphoria' face is the lack of recognizing the right of people in choosing the gender in the laws, this means that in terms of gender people are either women or a man and the third type is not considered. Failing to recognize this right has led to the fact that these people should be either as they were born or change their sex (59).

In the United States, the law prohibiting discrimination based on sexual orientation in employment was adopted in 2007. The law prohibits employers from discrimination in employment based on sexual identity. Courts behaved differently in applying rules on birth and marriage certificates of transsexuals. Some have concluded that sex change isn't required for marriage (courts of Texas and New York) and some, including New Jersey and Kansas, have confirmed sex change (59).

In countries such as Germany and Turkey, there are some regulations concerning sex change, in which some provisions are stipulated for sex change. For example, in Article 40 of the Turkish Civil Code that came into effect in 2002, some conditions are listed, including that the applicant must be at least 18 years old and single at the time of application (55,60). Regarding the right of treatment in the German legal system, the tendency to change sex is known as a medical necessity, and thus, transsexuals pay the cost of treatment and surgery through medical insurance (59).

The gender identity law of England has created a mechanism, by which transsexuals after the diagnosis of their status to transsexualism and passage of two years of their new status can apply for obtaining the newly acquired gender identification document. This law is a legitimate example for other European countries to regulate laws for transsexuals about their situation in their country. According to this law, after the identification of the new gender, a person is allowed to marry the opposite sex (59). In the law of some other countries, such as Australia and Singapore also the right to marry someone who is sex change is mentioned (57).

By comparing external and internal rules, we can easily figure out that there's a legal gap not only in the Islamic Penal Code but also in other Iranian laws on the terms and conditions of sex change. Moreover, this issue has led to the ambiguity of the rights and duties of people who are an applicant for sex-change surgery. However, in the laws of many

other countries, this is explicitly mentioned. This framework greatly contributes to people with 'Gender Dysphoria' and clears up confusion for them.

Conclusions

'Gender Dysphoria' is an urgent feeling of sadness of one's sexual anatomic structure and desiring to live as a person of the opposite sex. Gender identity as an acquired factor separates men and women in social and cultural terms. Gender role is associated with sexual identity and partly derived from it, and in fact, is everything that a person does as a boy or girl. Biological views focus on the sexual role detection and the role of evolution, genetics, and parental influences on preparing men and women for the behavior patterns related to gender. Sexual orientation describes the issue or purpose of the person's sexual impulses that are better justified through combining factors, including genetic and hormonal factors interacting with environmental and life experience effects.

There's no single perspective in terms of legitimacy or prohibition of sex-change surgery among scholars and Grand Ayatollahs. Some have permitted sex-change surgery and some others believe that superficial sex change is not permissible without a creatural background.

In Iranian law, the approval of laws regarding the provision of medical facilities, insurance services and the adoption of clear and transparent rules on the status of marriage, dowry, inheritance, custody, and guardianship of children will remarkably contribute to the process of recognition of people with different sexual identity among men and women. The approval of Bylaw for the provision of urgent social services in July 2013 can be evaluated in this regard. Also according to the genetics and biological background of the 'Gender Dysphoria' phenomenon, the promotion of the culture of dealing with the phenomenon of sex transfer applicants through raising awareness in written and non-written media such as radio, television, and newspapers is felt. Helping in line with the real-life experience – a period in which a person accepts the life, work, and gender who wishes to have in the future – through raising public awareness is one of the most important fields of promoting the culture of sexual identification in Iran.

Conflict of Interest Statement

The author declares that they have no conflicts of interest.

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