



# Socio-Economic Status of Transgenders

**B.Anitha,**

<sup>1</sup>Research Scholar Ph.D.,Part-Time, PG&Research Department of  
History,V.O.ChidambaramCollege,Thoothukudi

**Dr.Maduraiveeran**

<sup>2</sup>Assistant Professor,Department of History,Thiruvalluvar College, Papanasam

**Dr.K.Sasikala**

Assistant Professor of History,V.O.ChidambaramCollege,Thoothukudi  
(Affillited to ManonmaniamSundaranarUniversity,Tirunelveli)

## ABSTRACT

Transgender(TG) people are those who defysocial gender norms. Interms of LGBTQI rights, India's third gender has emerged as a powerful fashion. Transgender people come from all walks of lifeand face many of the same socio-economic challenges as everyone else does. This means that any organisational policy and practise has the potential to influence transgender people's experiences. Inrecent years, the government of India has implemented a slew of welfare policies and schemes aimed at improving socioeconomic economic conditions and constitutional protections for the TG population.This paper focuses on the social Econmic status of transgender people (TGs) and offers an overview of the current state of community participation. Only secondary data is used in the analysis. Secondary data is gathered from books, periodicals, academic journals, webpages, and official publications of the government and other organisations. By establishing and accepting transgender rights, India will beable to combat its current HIV/AIDS epidemic in a meaningful way, give impact to the human rightsof sexual minorities, and serve as a model for other countries to recognise gender-based rights. Toachieve these objectives, India must abolish existing discriminatory laws and enforce equal opportunitylegislationbasedongenderandsexualorientation.Formallegislationmustbeenactedin ordertobringabout substantive changes, and with the aid of civil rights advocates and unions, this legislation may very well follow in the foot steps of the recent Supreme Court decision in which transgender people are legally recognised as the third gender.

2134

**Keywords:** *Socio-Economic Conditions, Transgenders , Social Issues*

**DOI Number:**10.48047/nq.2022.20.22.NQ10202

**NeuroQuantology**2022;20(22):2134-2140

## 1. INTRODUCTION

Transgender refers to a person's gender identity or gender expression that differs fromtheir assigned sex. Transgender people are described as "people who were assigned a sex,typically at birth and based on their genitals, but who believe that this is a false or incomplete representation of

themselves." The landmark decision by the Indian Supreme Court to recognise transgender people as a third gender has sparked enormous academic debates about the status to be accorded to this previously socially marginalised and oppressed community. On 15 April 2014, Justice KS Radhakrishnan, who presided over the two-



judge Supreme Court bench, stated in his ruling that recognising transgender people as a third gender is a human rights problem, not a social or medical one. "Transgender people are also citizens of India," the court said, and they must be "given an equal opportunity to develop." — The spirit of the Constitution is to give every person, regardless of caste, religion, or gender, an equal opportunity to develop and achieve their potential. This decision, without a doubt, has raised a voice against the denial of human rights of a minority community of people in a country who were economically disadvantaged, socially stigmatised, and politically deprived. The word "transgender people" refers to people who defy social gender norms. In the mid-1990s, the grass roots movement coined the word transgender to describe gender-different people. Transgender is sometimes used as an umbrella term to describe individuals who contradict rigid, binary gender constructions and convey or present a breaking culturally dominant conventional gender roles. Transgender people may live full-time or part-time in the gender role 'opposite' of their biological sex (UNDP, 2010). Transgender people are referred to differently in different places, but they are basically cross dressers. They are also known as transvestites, drag queens, or drag kings. They are known as Aravani in Tamil Nadu. In Delhi, they are referred to as Kinnars. Some current synonyms for transgender include gender variant, gender different, and gender non-conforming. Transgender people were socially and culturally marginalised, as well as politically disenfranchised.

### 1.1 Indian Law based Transgender

The transgender group was categorised as "criminals" by the Criminal Tribes Act of 1871, which was "addicted" to violent crimes. They have been detained on grounds of dressing in women's dress or dancing or performing music and gay

sex. They have also been arrested. In 1949 the legislation was abolished after Independence, but the transgender community's mistrust was continuing. This has brought the transgender to the brink without making any major effort (Pandey, 2014). Indian laws have not made a serious attempt to make this party part of the mainstream population.

## 2. LITERATURE OF REVIEW

Gagne and Tewksbury (1996, 1998) found that many MTF people who revealed their gender identity at work have been dismissed, demoted, threatened to give up and harassed by staff members. Since they were in a job during a transition, a fast, full and persuasive woman presentation was pressured. They noticed also that MTF people who lived full-time as women were extremely underworked. Clements-Nolle, Marx, Guzman and Katz, found FfMsto before trained and have higher rates of revenue than MTFs in 2001. Over the last 6 months, 81% of FfMs have received money from part-time or full-time jobs, but in this way only 40% of MTFs have earned the money. In the 1999 Lombardi report, the proportion of trans persons and their relatives in close contacts was higher among trans persons with less depressing symptoms than trans persons with smaller proportions of trans persons and families among their close relatives. These findings regarding Trans people's near trustees Lombardi contrasted with 1985 figures.

In its report on national legislation, government policy, government services, transgender poverty (TBP), discrimination at work, unemployment, poor earning opportunities, homelessness, Masen David and Kristina Wertz (2010), supporters insisted on more legislative measures and policies required to tackle these kinds of issues.

In their study (2000) in Australia, Victorian gay and lesbian rights lobby (VGLRL) estimated that at least 23 percent of



the population were Lesbian, Transgender, Homosexual, discriminatory bisexual, negative in placed like hospitals, government agencies, etc., McNair and Medland (2002), Pitts etc. (2006), stated in their research that GLBT individuals resist disclosure of their gender identity to health for fear of prejudice, bad reactions and,

Gender identity is self-defining in regard to emotions, behaviour and experiences, as it is comparable with the biological gender assigned during birth, according to the American Psychological Association (2009). According to Trans Proud (2009) said transgender is the one who compels and lives their life on the basis of the sex that is defined during childbirth, rather than the biological sex.. Transgender change the body by using injected sex hormones, electrolysis, cosmetics surgery, sex reassignment or cross dressers according to its defined gender feelings.

In his analysis Davidson (2007) found out that trans-operators are pre-operative, post-operative or not. Transgender includes many kinds of gender identities, including racial, cultural, male to male (FTM), husband, female and queer cultures. transgender also includes transgender identification. There search by Balsam, Huang, Fieland, Simoni & Walters (2004) shows that transgender is traditionally thought of by some indigenous American tribes as two spirited people (both feminine and masculine spirits embodies). Diamond & Watson (2004) found out that individuals could be born into one sex depending on androgen insensitivity but developing into the opposite gender. Dr Rajkumar (in his 2016 report, he noted that transgender education should be provided for and the rights they have reserved should be used He also noted that in schools and schools transgender bullying, physical and sexual abuse, headed that in all areas of

society transgender should be safeguarded and respected. In its report, Gayathri, No. & Karthikeyan, P. (2016) reported that hijras are confronted with many problems in society, as well as that government should imitate the transgender perception of common people. The gold standard approach emphasises household revenue or expenses. In its research, Deaton (1997) argues that household expenditure is better than household income because it is likely to fluctuate, because this can be a permanent income. Researchers in developed countries collect household expenses because these data reduce household consumption difficulties. But expenditure and benefit approaches are also difficult to collect data on the financial position of the family. An method uses wealth as an income or expense for the family, where wealth is calculated using household property (Filmer and Pritchett (2002), as stated in a study.

The Times of India has reported that India's most recent census produced over 490,000 of the first official transgenic count. Transgender advocates estimate this number 6 to 7 times, but were particularly enthusiastic about the findings for 0-6 years of age. Results from the censuses indicate that 55,000 came from parents who identified their children as transgender, legally identified as the third gender by the Supreme Court in India, historically called "hijra." Just 28,341 people enrolled in the third sex during the voting registration period, but the census clearly shows an extremely high level of inflation.

The low literacy rates in the transgender community are one noteworthy finding in the survey, at 46% as compared to 74% in the general population.

### 3. OBJECTIVES OF THE STUDY

The key aim of the study is to observe the current socio-economic status of the Transgender in India.



#### 4. METHODOLOGY

The study is organized with the help of secondary data collected from articles, publications and websites.

##### 4.1 Transgender Status in Tamilnadu

In the state of Tamil Nadu, there are nearly 30,000 transgender people. They gather in Koovagam, a village in the Ulundurpet taluk in the Villupuram district of Tamil Nadu, for a fifteen-day annual festival in the Tamil month of Chitrai (April/May). TGs are known as aravanis in Tamil Nadu. Since they are continually teased by their classmates, the majority of them do not complete high school. They dress in saris, assign themselves feminine names, and refer to one another in terms of female kinship. Most Aravanis abandon their natal homes or are thrown out and join the Aravani group after becoming Aravanis. They provide each other with both material and emotional support. Aravanis are something of a cross-dressing species. Many people undergo sex change surgery or use hormones to become the "ideal" gender. Some of them are forced to work as sex workers for non-Aravani men. They occasionally maintain a monogamous relationship with a man they refer to as a husband. The government also announced the development of a transgender database to assist in dealing with their concerns and demands. A non-governmental agency will establish the database, which would map the state's transgender community and identify their specific needs, such as ration cards, voter identification cards, and healthcare, among other things.

##### 4.2 Social Status of Transgenders in Tamilnadu

The Indian state of Tamil Nadu was the first to implement a transgender (hijra/aravani) welfare scheme. Transgender people may access free Sex Reassignment Surgery (SRS) in the Government Hospital (only for MTF); free housing programme; various citizenship documents;

admission to government colleges with full scholarship for higher studies; alternative sources of livelihood by formation of self-help groups (for savings) and initiating income-generation (IGP). Tamil Nadu was also the first state to establish a Transgender Welfare Board, which included members from the transgender community. In an early attempt to address the issues confronting transgender people, the Tamil Nadu government formed a transgender welfare board in April 2008. The board's president will be the social security minister. This is said to be the first attempt of its kind in India, if not the world. The government has also begun providing transgender people with their own ration cards. In an additional attempt to boost transgender education, the Tamil Nadu government issued an order in May 2008 to establish a third gender for admissions to government colleges. Transgenders face prejudice and a lack of educational opportunities.

Unemployment, a lack of shelter, a lack of medical facilities such as HIV treatment and hygiene, depression, hormone pill misuse, tobacco and alcohol abuse, and problems relating to marriage, land, voting rights, and adoption

The Ministry of Law, the Ministry of Social Justice, and state governments must understand the deprivation experienced by transgender people and work on much-needed change. Recent advancements in the socioeconomic status of TGs. While the TGs have been marginalised for several years, things are gradually improving. As technology and mass communication in India have greatly improved, more people are beginning to not only note, but also appreciate the existence of the TGs. The TGs have formed unions to organise demonstrations for their human rights and will continue to campaign for legislation until they are satisfied. India has taken many measures



stoward acknowledging transgender rights. TGs have been highly visible in the political sphere in recent years. Since winning the right to vote in 1994, a few have held political office in various Indian states, and they often have the support of religiously aligned majority parties as "clean" candidates. Kamla Jaan, a TG from Madhya Pradesh, was elected mayor of Katni in 2000 after running as an independent. On June 9, 2015, Manobi Bandopadhyay became the first transgender person in India to lead an educational institution as Principal of Krishnanagar Women's College in West Bengal's Nadia district. TGs are seen by Indian society as unentrenched political candidates—secular, casteless, and asexual—capable of understanding the plight of the oppressed while also gaining the patronage of outsiders. Furthermore, mainstream society has elevated these candidates to the level of "embodiments of respect and morality," elevating them above the conventional corruption that pervades Indian politics. As a result of their increased visibility, India has taken some successful steps to recognise the legal status of hijras. For example, "there are three distinct gender classification options available on the Indian Passport—male, female, and 'others.'" (Patel 2010:836) There has been a lot of progress in Tamil Nadu's socio-economic conditions. A transsexual hosts a local talk show named "Ippadikku Rose," which has become more popular and eye-opening for the improvements that need to be made for their welfare. The state also holds an annual transgender festival to promote the inclusion of transgender people into mainstream society. Furthermore, TGs are making an appearance in the fashion industry. Collector L. Subramanian inaugurated a two-day Aadhar enrolment camp for transgenders living in Madurai district on July 5, 2015, to issue Aadhar cards to 1480 transgenders.

#### 4.3 Economic and Health Status of Transgender

#### ers

The majority of transgender people are high school dropouts. Similarly, gays and bisexuals face stigma and prejudice in schools, especially after voluntary or involuntary disclosure of their sexuality. Due to a lack of proper schooling and job prospects, they are forced to engage in sex work and begging. Although some transgender people are able to keep their jobs despite occupational stigma and discrimination, the majority of them leave because they cannot tolerate the stigma and discrimination. Male-born sexual minorities are at risk of contracting HIV due to a number of multi-level factors such as a lack of sufficient schooling, job opportunities, and familial support. Similarly, sexual and reproductive health needs are often underserved. Most transgender people do not receive sufficient state funding (except in Tamil Nadu) for sex change surgeries such as hormone administration, emasculation, and breast augmentation surgery. This study looked at the effect of discrimination and stigma on transgender people's access to health care in rural and urban areas. The study was carried out with self-identified transgender people from the community. Four major themes emerged from these discussions:

- ✓ Transgender people believe that health care providers' attitudes and behavior toward them reflect a lack of personal respect and that their health care is jeopardised as a result;
- ✓ Transition to health care is hampered by physicians and health insurance companies who do not recognise gender transition as medically necessary; and anti-transgender people.
- ✓ This study concluded that medical education and other specialised health care preparation must be changed in order to meet the health care needs of transgender people. Health research is lacking in critical areas of transgender health, such as the introduction of a medical



curriculum that effectively integrate trans gender health care and insufficient funding resources for transgender health research.

- ✓ Finally, anti-trans attitudes among healthcare providers can and should be tackled from within the healthcare industry through education, community support for transgender rights, and the enactment of trans-inclusive anti-discrimination legislation.

## 5. CONCLUSION

The social dimensions of transgender people were characterised by their level of family support, educational level, and income level. It is clear that the Supreme Court's historic decision to recognise transgender people as third gender has given them social acceptance. The willingness of members to express their needs has increased, while stigmatisation has decreased. For the past three years after the verdict, their social identities have changed in society, and they are more mindful of their rights and welfare measures. According to the findings, transgender people prefer gender neutrality over gender equality in society. According to the respondent, a lack of family support and understanding is a major factor in falling into deviant conduct. Negative attitudes toward transgender people may be reduced in society if parents understand their biological and psychological changes. In general, it is important to comprehend the emotions and mental health of the transgender community. People must understand that feelings vary; after all, everyone is a human being. The transgender community has the right to be themselves, to live their lives as they wish, and to express their feelings without fear. The culture must address the social stigma attached to the transgender community and provide an opportunity for all members of the community to stand equally and engage in the community's growth process.

## REFERENCES

- [1] American Psychological Association (2009), Gender Identity Is One's Self Sensing with Regard to Their Feelings, Behaviours and Interactions.
- [2] Chettiar, Anitha. "Problems Faced by Hijras (Male to Female Transgenders) in Mumbai with Reference to Their Health and Harassment by the Police." *International Journal of Social Science and Humanity*, vol. 5, no. 9, 2015, pp. 752–759., doi:10.7763/ijssh.2015.v5.551.
- [3] Davis, Masen and Wertz, Kristina (2010) "When Laws Are Not Enough: A Study of the Economic Health of Transgender People and the Need for a Multidisciplinary Approach to Economic Justice," *Seattle Journal for Social Justice*: Vol. 8: Iss. 2, Article 3. Available at: <https://digitalcommons.law.seattleu.edu/sjsj/vol8/iss2/3>
- [4] Dr Rajkumar (2016) "Education of Transgender in India: Status and Challenges" *International Journal of Research in Economics and Social Sciences (IJRESS)* Available online at: <http://euroasiapub.org> Vol. 6 Issue 11, November 2016, pp. 15~24 ISSN(o): 2249-7382
- [5] Gayathri, N & Karthikeyan, P. (2016). Inclusion and Exclusion of Third Genders – Social Hindrance in India. *Asian Journal of Research in Social Sciences and Humanities*. 6.20.10.5958/2249-7315.2016.00025.3.
- [6] <http://allies.tamu.edu/Did%20you%20know/transgender.htm>
- [7] <http://www.Sover.net/~Sharing/gender.html>
- [8] [http://www.thingsasian.com/destination/about\\_us.jsp#invest](http://www.thingsasian.com/destination/about_us.jsp#invest).
- [9] <http://geo.yahoo.com/serv?s=76001081&t=1108563032>
- [10] <http://www.the-sisterhood.net/trans-eastern/index.html>
- [11] <https://medium.com/@ashvenkat/coun>



ting-the-third-gender-aafe7e858e07

- [12] [https://www.buzzfeed.com/lesterfeder/this-is-how-23-countries-feel-about-transgenderrights?utm\\_term=.eoMwrZaD#.lfMDqQwab](https://www.buzzfeed.com/lesterfeder/this-is-how-23-countries-feel-about-transgenderrights?utm_term=.eoMwrZaD#.lfMDqQwab)
- [13] <https://www.medcalc.org/manual/chi-square-table.php>
- [14] Prof. Shilpa Khatri Babbar “The Socio-Legal Exploitation of the Third Gender in India”IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 21, Issue 5, Ver.4(May.2016)PP12-18e-ISSN:2279-0837,p-ISSN:2279-0845.
- [15] “Victorian Gay and Lesbian RightsLobby.” Wikipedia,Wikimedia Foundation, 31Mar.2018,en.wikipedia.org/wiki/Victorian\_Gay\_and\_Lesbian\_Rights\_Lobby.

