



Social Stigma Engenders Identity Crisis of Transgender: (An Anthropological Enquiry in Kandhamal and Khordha Districts of Odisha)

Kabiraj Behera

Head of the Department of Anthropology, S.M. Govt. Women's College, Phulbani, Kandhamal.

E-mail: kabirajbehera@rediffmail.com

Abstract: Most of the people are not aware that the Transgender evolve due to their biological i.e. genetical factors and hormonal changes in the body. Transgender is a social and biological minority or as a concept, denoting the identity crisis and diversity of practices embodied between or beyond the categories of male and female. Transgender people have a gender identity or gender expression that differs from their sex assigned at birth, which is laden by the social stigma at the expression in grown up stage. This resulting tension of identity crisis adversely affects their personal growth and development by arresting themselves when the society as a most oppressed class, denied most of the human rights enjoyed by other humans. Most of the people now in India never realize that Transgender are also part of our society so they should be treated as equal as others in the society. India's trans-women or transgender community has a long history as long as our civilization. Indian law recognizes trans-women as third gender but still they are struggling for their identity and acceptance by the society. The objectives of the study is to investigate the problem faces by transgender community due to stringent stigma of the binary concept of gender in this globalised society on the grounds of education, political pressure, social acceptance, employment and various other issues in Odisha.

Keywords: Stigma, Identity, Transgender, Crisis, Recognition, Globalized.

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Introduction

Stigma is “an undesirable or discrediting attribute that an individual possesses, thus reducing that individual’s status in the eyes of society”. It is a labeling of an individual or group as different or deviant. Discrimination moves into acts and behavior of a

differential treatment based on those negative attitudes. Violence against MSM and Transgender is related to and often can be equated with gender-based stigma and discrimination (S&D). When S&D is enacted against MSM and TG through verbal insults, threats, blackmail, or differential treatment, it becomes violence along with physical and sexual; part of the same spectrum of gender-related abuse that sexual minorities typically face. Stigma against transgender people refers to devaluing of transgender identified or gender non-conforming people, and negative attitudes toward and lower levels of status accorded to non-cis-gender identified people and communities. Violence against MSM and TG often is a manifestation of stigma and discrimination due, at least in part, to the fact that they do not fit into traditional gender categories. Discrimination has prevented most Transgender from obtaining decent education, jobs and housing and many other required facilities. The vast majority live in slums and, with limited job opportunities, resort to sex work or begging. They weave in and out of traffic areas or come onto the women's compartments of local trains, clap loudly and take money in exchange for a blessing. Stigmatization of gender non conform there is a perception that laws have been formulated in a binary framework and do not acknowledge their existence either as a third gender or as people whose gender identity is the opposite of that assigned at birth. This gives an impression that they have no legal protection and because of this, transgender adults are vulnerable to violence and discrimination. The discrimination inherent in institutions whose policies and systems reflect a binary gendered worldview prevents transgender people for applying to social welfare schemes, writing competitive exams, and seeking employment. Fear of being stigmatized or discriminated against, also causes many individuals to avoid processes (such as scheme applications) that may require an identity verification and disclosure of their transgender status. When discussing the term "transgender," it is useful to begin by examining the concept of gender. We begin by separating sex from gender. **Sex** refers to biological and physical characteristics that are linked with being labeled male or female. Sex is labeled at birth, usually on the basis of genitalia and/or chromosomes.

Gender is Social Construct

Gender refers to the combination of characteristics, expectations, and roles usually associated with biological sex; often placed on a spectrum between masculine and feminine. The concept of gender is complicated because most aspects of gender are social constructs that vary across time and culture. For example, **gender presentation**;

appearance, clothing, mannerisms, and behaviors and **gender roles**; social roles, and occupational choices, vary widely depending on the culture. People who defy gender norms have existed in every culture throughout time. However, the term “transgender” is relatively new, dating to the mid-1990s. It is useful to think of the word “transgender” as an umbrella term that encompasses a number of people who live substantial portions of their lives expressing an innate sense of gender other than their sex assigned at birth. This includes transsexuals, cross-dressers and people who feel like their biological sex fails to reflect their true gender. People who do not identify as transgender can be called “cisgender,” meaning that they identify with the sex assigned at birth. Moreover the word transgender has its roots in Greek which means “keeper of the bed”. It can be inferred that Vedic culture recognized three genders. The Vedas 1500-500 BC describes individuals as belonging to one of three separate categories, according to one’s “Nature or Prakrati”. Various texts suggest that third sex individuals were well known in pre-modern Indian and included male bodied or female bodied people as well as intersexual. The foundation work of Hindu law, the Manu Smriti (200 BC-200 AD) explains the biological origin of the three sexes. Indian linguist Patanjali’s work on Sanskrit grammar, the Mahabhaya (200 BC), state that three grammatical genders are derived from three natural genders. The earlier Tamil Grammar Tolkappiyam (3rd century BC) also refers to hermaphrodite as a third “Neuter” gender. In Vedic astrology refers to the nine planets and each is assigned to one of three genders. The third gender “Tritiyaprakrati” is associated with Mercury, Saturn and Ketu. In Puranas, there are references to three kinds of Devas: music and dance, Apsaras (female), Gandharva (male) and Kinnars (neuter). The English meaning of the transgender or hijra is “eunuch” or “hermaphrodite” where the irregularity of the male genitalia is central to the definition. However, Hijras are born male, only a few having been born with intersex variations. Some of them undergo an initiation rite into the Hijra community called “Nirwaan” which refers to the removal of penis, scrotum and testicles (A. Sharma; 2018).

Literature Review

The vital and important part of research is literature review, which helps to reveal the previous related studies that enrich and excites the intellect of the investigator. Here I also acquired some scholarly ideas and knowledge from different literature for my present piece of work which I would like to quote here.

Anuvinda and Tiruchi Siva (2016) published an article ‘No Country for Transgender’, which focused on Rights of Transgender Persons Bill, 2015. The

government bill's definition of transgender reinforces harmful stereo types that are borne out of society's intolerance towards diverse gender expression. The article discuss that the government bill violates the Supreme Court Judgment denying the self-identification of gender. The government bill also discharge resumption in education and employment provided to transgender persons under the Rajya Sabha sanctioned bill. The decision also goes against the Supreme Courts NALSA judgment in which government decided to provide resolution to the transgender in jobs and education. It is also said that the government is attempting to push aside a comprehensive bill which was unanimously passed by the upper house to make way for their bill which is nothing more than an eye wash.

Braun and Clarke (2006), published a paper on 'Thematic Analysis'. This paper discusses how participants described their sexual orientation and how they defined and used sexual identity labels. There are six major themes came out in participants descriptions on sexuality. As per the study it is conceptualized that transgender sexuality outside of traditional research frame works that problematic transgender experience; conflate gender identity and sexual orientation.

Editorial (2013), Published an article 'The Third Sex'; which discussed about the transgender welfare board and activities related to training in income-generating activities, provision of housing and proper enumeration. In This article it is suggested that transgender community in India will have to traverse a long and uphill path for the equal rights as Indian citizens. The other humanitarian task involves social awareness and educational campaign to uplift transgender and society's attitude towards them.

An article "Transgender and the Main Stream" published by Karunanithi (2015), where it is discussed that; most of the Indian seem to be reluctant to recognize this community because they are obsessed with idea of gender dichotomy. Here it is thrash out the movement run by groups of transgender activists in Tamil Nadu to procure documents such as ration cards, voter's identity cards and passports. Tamil Nadu is the just stall to accord a gender status, i.e., third gender to the community. The state's Social Welfare Department established a special welfare board 'The Tamil Nadu Aravanigal Welfare Board' in May 2008 looking into issues such as education, income generation activities and soul security measures. The government of Tamil Nadu has started enumeration of the transgender population in all the districts. They started using ration cards and enrolment of the students in government educational institutes as third gender category in the admission from free SRS (Sex Reassignment Surgery) is being performed in shelled government. It highlighted the issue that enough financial support by the government and SHGs transgender

are starting their business enterprises in Tamil Nadu.

An article “A Qualitative Exploration of Transgender Identity Affirmation at the Personal, Interpersonal and Socio-cultural Levels” is published by Georgina Mullen and Geraldine Moane in 2013, which is based on the study of transgender people living in Ireland on the basis of personal, interpersonal and socio-cultural levels. Seven participants engaged in face to face interview semi-structured interview between the age group of 21 and 64 years. Participants above the age of 18 years living in Ireland and who identified with the umbrella term ‘transgender’ were sought to take part in the study. Using thematic analysis, 4 themes and 13 sub themes were identified. 6 out of the 7 participants expressed confidence and assertiveness regarding their current gender identity, identify them as a female. When asked about their identity participants described being as transgender as just one aspect. For some identity as transgender was important where as others emphasis was placed on their gender identity as simply male or female. The study reflected that across all the interviews a common theme was participant’s belief that the public held misconceptions about the transgender people. This was something that made participants unhappy about and it often caused annoyance and frustration. Participants expressed their desire for others to understand that “we are normal people”. When participants were asked what changes they would like to see in the society, all believed that the greater acceptance by the society was important. Most of the participants believed that the most important motivator of this change will be the education. Some of them explicitly expressed hope that social change was taking place and that Ireland, in the near future will be much more accepting place for transgender people.

A research on the topic ‘Transgender Need to Move from Sex to Sexuality’ conducted by Ina Goel and Nayar (2012), The study focused on the Supreme Court asked the central and state government why the transgender should not be considered as third sex as there are several social, economic and public health concerns. The study discusses the issues of third gender related to social construction, livelihood, public health and medical. The study feels that calling transgender “sexual minorities by creating separate category will lead to discrimination and labeling them as ‘backward classes’ would be misleading”.

A research was done in ‘Gender Identity Conflict/ Affirmation and Major Depression across the Life Course of Transgender Women’ by Larry Nutt Brack (2012). The study using life chart interview collected information regarding transgender experience from a community based sample of 571 transgender women from New York, respondents ranged in age from 19–59 with mean age 37.2 years.

Gender identity conflict was evaluated as the percentage of time during specific stages of life course that 6 types of relationship like parents, siblings, fellow students, friends, co-workers and long term sexual partners including spouse acted upon discloses of transgender identity in a negative way. The analysis shows the 6 types of relationships during 5 stage of life course. The availability of one or more parents declined from 98.6% during stage 1 to during stage 5. The availability of a long term special partner increased from 22% to 50.6% across the stages of life. During stage 1 (early adolescent) gender identity conflict from parents, siblings and fellow students was strongly associated with major depression. Gender identity affirmation was strongly protective of major depression during stage 2 through 5. The level of gender identity conflict observed in different types of relationships across time in this study documents the continued negative attitudes towards gender variance in American Society.

As per study ‘The Labels do not Work Very Well’ of Paz Galupo, (2016), ‘. The study highlights the transgender individual conceptualizations of sexual orientation and sexual identity. It investigates the conceptualization of sexual orientation among transgender individual by exploring the sexual identity label they choose. 172 adult participant from U.S. between the age groups of 18-65, who self-identified as transgender, transsexual, gender variant or having a transgender history. Qualitative responses were analyzed through thematic analyses. 6 themes were identified related to transgender individual’s descriptions of their sexuality.

The study by Serena Nanda in 1986 . ‘The Hijras of India’. The study discussed about Hijra as an institutionalized third gender in India. They are the devotees of the mother goddess *Bahuchara Mata* and their sacred powers are contingent upon their sexuality. The paper discussed the cultural dimension of the Hijra role, Hijra and creative asceticism and Hijra’s role is individual dimensions. The paper enlightens that Gurus are sometimes considered as mother’s sometimes like father’s and sometimes like husbands. Their female aspect is related to the nurturing and cares while a male aspect referred more to the authority.

In 2017 Venkatesan Chakrapani studied on ‘Assessment of a Transgender Identity Stigma, Scale among Trans-women in India’. The study findings based on the exploratory and confirmatory factor analyses. The study adapted the concept of Trans phobia scale in the Indian context and tested a 14 items transgender identity stigma questionnaire (TSISQ) among Trans women in India. Data were from cross-sectional survey among 300 Trans women from 6 urban/semi-urban sites in India. Exploratory factor analysis used for analysis. The results shows that

one-fourth (22.60%) had completed high school, 14.3% were illiterate and 7.30% had a college degree. Most of the participants (66.70%) self-identified as Hijra, one fourth as transgender (English Term) and 8.30% identified as Jogta / Jogti. Almost half (48.70%) reported earning money by mangti; asking money from shops, badhai offering blessings to new borns and newly married couples and begging activities.

During my Ph.D. research work on Paraja tribe of Koraput of Odisha on the topic “Paraja Shamanistic Wisdom” observed that some people who bear purely transgender characteristics respected as Shaman in the society. In ‘Paraja society ‘Shaman’ is mostly respected because of his/her special character to deal with supernatural power. They believe that Shaman or the person who performs Shamanship has the special power and is a special creation of the god. So he/ she carries the exceptional characters than other (Behera and Dash; 2017).

Area of Study

The study cover the issues related to identity crisis of transgender in Kandhamal and Khordha districts of Odisha which is a part of the project, *“A comparative Study on Socio-Cultural Status of transgender among the Caste and Tribal communities of Kandhamal & Khorda districts of Odisha*, funded by OURIIP, OSHEC, and Department of higher Education, Odisha. It is based on the primary enquiry; the baseline survey of above said project. The Kandhamal revenue district came into existence on 1st January, 1994, after Phulbani district was divided into Kandhamal and Boudh districts of Odisha. The district lies between 19° 34’ to 20° 36’ north latitude and 83° 34’ to 84° 34’ east longitude. Kandhamal experiences sub tropical hot and dry climate in summer, dry and cold climate in winter. The maximum temperature recorded in the District is 45.5° C and minimum temperature is 2.0° C. The average annual rainfall recorded is 1522.95 mm. The Kandhamal district covering a geographical area of 7654 sq kms is bounded by Boudh district in the North, by Rayagada & Gajapati districts in the South, by Ganjam and Nayagarh districts in the East and Kalahandi district in the west. Kandhamal has two subdivisions viz. Phulbani, and Balliguda; with 12 Tehsils, 12 blocks and 153 Gram Panchayats. As per 2011 census, its population was 7,33,110 comprising 3,59,945 Male and 3,73,165 Female population. On the other hand Khordha district is an administrative division of the state of Odisha, and formed in April 1, 1993, by the division of former Puri district into Puri, Khordha and Nayagarh districts. In the year 2000 the district name was changed to Khordha. The district headquarters is Khordha Town. The capital city of Bhubaneswar is located in this district. Khordha is the most urbanized than all the districts of

Odisha. The district is located at 20° .11' N 85° .40' E. The area of the district is 2,888 km². The district is bordered by Cuttack district to the north and east, Puri district to the south, Ganjam district to the west, and Nayagarh district to the northwest. The forested area is 618.67 km². The district is mainly situated in flat coastal plain, with some hill ranges in the west. The district experiences the maximum temperature of 41.4° and minimum is 9.5° Celsius. The average rainfall of the district is 1443 mm. The district Khordha is divided in to 10 Tehasil and two subdivisions. Khordha District population in 2021 is 2,223,925 (estimates as per aadhar uidai.gov.in Dec 2020 data). As per 2011 census of India, Khordha District has a population of 2,251,673, out of which 1,167,137 are male and 1,084,536 are female. As per 2011 census and data of SSEPD (Social Security and Empowerment of Persons with Disabilities,), Odisha, the total transgender population of Odisha is 20,332, total child population is 2,125, from them SC population is 3,236 and ST population is 4,553. The literacy rate among the transgender community is 54.35%. Here it is difficult to get the exact demographic profile of transgender as it is not available with the census data. Some scholars said that this number is more than 70,000 but the exact number faces some challenge to establish.



Aim and Objectives of the Study

The proposed study aims to pin out the problems faced by transgender in their day to day life related to identity in this global techno world. The under study has discussed the various issues of transgender in various dimensions. The primary objective of the investigation is to study the issues related to the identity crisis of transgender under stringent social stigma in above mentioned study districts of Odisha. Specific objectives of the proposed study are:

- i) To study the socio-economic and educational background of transgender under the social system and stigma.
- ii) To study the problem faced by transgender in their day to day life.
- iii) To study the welfare programmes running by the government for the welfare of transgender and their weaknesses to redress the identity crisis.
- iv) To observe the studied community as well as to the society and adequate suggestions are to be bestowed for reducing the intensity of the social exclusion and uplift the status of transgender along with social acceptance.

Justification and Need of the Study

The proposed study has used inventory and experimental tools to attempt and discuss the emotions and feelings of those transgender through empirical observation and interviews, who is struggling for past so many years for the rights and representing the community. Issues of identity crisis related to transgender in the state of Odisha have also been raised. The previous studies have not yet been covered the aspects related to transgender and their identity in the society. Especially it explores the information related to transgender identity in Odisha and generalizes the fact with Indian society. The study also tries to suggest the ways in which a transgender create a respectable position in the society. A series of personal interview sessions have been conducted from July to November 2021 for collecting the factual datum, based on life experience and different incidents that reflects in their day to day life in this global-techno world of twenty first century.

It is a need of the hour that transgender should get the respect in the society as apex court of India has declared as third gender on 15th April 2014. The court directed the central & state government to grant legal recognition to third gender. It upholds the rights of transgender persons to decide their self-identity. The court has also made several other legal declarations for the up-gradation of neglected community. The need of the study is to check whether the transgender has got the identity or still struggling for their identity and discriminated by the society on the grounds of sex. The significance of the study is to bestow suggestion to the government how a transgender get identity in the society and what programmes should be implemented by the government so that transgender get better and the respectable position in the society.

Methodology

Design and Tool Used

The proposed work is a qualitative study using exploratory observation research design. The focus of the study was to explore the facts related to transgender and how transgender are getting the identity in the society. In-depth structured interview and experiential methods are used for collecting information from past experienced and incidents faced by the subjects in their life.

The Investigator has used two different types of tools for collecting the information such as:

- a) Structured Interview Schedule.
- b) Experiential recorded open ended non- structured interview i.e. face to face interview of Scheduled questionnaire

This investigation was made on their family background, working life, and related activities run by them and by their followers under the guidance of their leader like “Guru” and “Maa”. Finally collected some suggestions from concerned community regarding how transgender can create their identity in the society.

A series of personal interview session has been organized between 01/07/2021 to 31/12/ 2021. In order to collect the facts and evidences the scheduled questioners’ method were used through one to one interview and Focus Group Discussion (FGD). Some secondary data are also collected from government and private facilitating organizations of both the concerned districts.

The Hijra

The word Hijra is an Urdu word derived from the Semitic Arabic root; **Hir** in its sense of “**leaving one’s tribe**” and has been borrowed into Hindi. Hijras live predominantly in the cities of north India, where they find greatest opportunities to perform their traditional roles, but are found all over India. The most significant relationship in the hijra community is that of the Gurus (master, teacher) and Chela’s (disciple). When an individual decides to join the Hijra community, that disciple is taken to Bhubaneswar to visit one of the major gurus of Odisha. At the initiative ritual, the gurus give the new female name. The new member vows to obey the Gurus and the rules of the community. The Chela or more likely, someone on her behalf, pays initiating fee and the Gurus write the disciple’s name in her record book. Hijras live together in communities generally of about 5 to 15 members, and

the heads of these local groups are called 'Guru'. Hijras make no distinction within their community group based on religion and caste origin. The Hijra are related to each other in the bond of fictive kin. To formalize their relation, they exchange small amounts of money, clothing, jewelers and sweets to build their relationship. Such relationships connect Hijras all over India and there is a constant movement of individuals who visit their Gurus and fictive kin in different cities. Various annual gatherings, both religious and secular attract thousands of hijras from all over India (Karunanithi G, 2015).

Transgender is both for 'male' to female to male (F + M) and for male to 'female' (M + F) gender transgressions. Within the Indian context the term 'hijra' is used for people who identify themselves as neither man nor women; Kinnar (a Sanskrit term) or third gender (Nanda, 1986). They are also known as Eunuchs, Transvestites, Hermaphrodites and also famous name Gays (Lal, 1999). The discrimination is found in different society even in United States that Rose Venkatesan 28 year old, faced several problems and struggled with discrimination and stigmatization before building a career. Venkatesan spent most of their time in books and became a mechanical engineer with a master's degree in bio-medical engineering from the Louisiana Technical University in the United States. Venkatesan has been campaigning for gender justice and empower them economically. Venkatesan thinks that education alone can change the outlook of transgender people (google.com).

Now government of Odisha has taken the bold step officially to recognizing transgender as a separate sex. It has been under process to provide horizontal reservation to the Transgender. Last year (advertise no; 78/SBCC dated 12/06/2021) the government of Odisha declared eligible to the transgender people and encouraged to apply for the post of constable of police. The government has taken several welfare measures to address the transgender problem and uplift their socio-economical status through department of SSEPD (Social Security & Empowerment of Persons with Disabilities, Odisha).

According to 2011 census, the official count of Third gender is total 4.99 lakhs in India. The final count state wise is given in Table 1 below for reference of the study.

The highest proportion of the third gender population: 28% was identified in U.P. followed by 9% in A.P., 8% each in Maharashtra and Bihar and over 6% in both M.P. and West Bengal.

Prominent discrimination of Transgender in India

In India the discrimination of transgender is very high. Most of the state and society never consider Transgender as a social being. Even in some places they have been

Table 1: Population of Third Gender (State- Wise)

<i>Sl.No.</i>	<i>State</i>	<i>No. of Third Gender Persons (000s – Thousand)</i>
1	Uttar Pradesh	137
2	Andhrapradesh	44
3	Maharashtra	41
4	Bihar	41
5	West Bengal	30
6.	Madhya Pradesh	30
7	Tamil Nadu	22
8	Odisha	20
9	Karnataka	20
10	Rajasthan	17
11	Other	97
Total		499

Source: Census of India : 2011

debarred from the basic human rights. In this case the incident of Madhyapradesh is noteworthy. As per 2011 census the total population of transgender in Madhyapradesh is 40,000 which is near about the 6% of the total transgender population in India. Kamla Jaan contested in election from Katni district to be the first Eunuch of World's first third gender to be the mayor of city. Kamla Jaan was the mayor of Katni for two and a half years since 2000. In 2003, the High Court upheld that Kamla Jaan was not a woman and therefore she had to step-down from the post. Another important case is Shabnam Mausi, who is the first transgender person contested in the election for MLA in 1998-2003 and successfully wins the seat (google.com).

Another prominent personality is "Kamala Bua" aged 55. She got victory in December 2009 for the post of Mayor in Sagar district as an independent candidate by the highest margin ever that stunned the political pundits. BJP defeated candidates had challenged her caste in the High Court. Laxmi Narayan Tripathi is another activist who fought for the rights of transgender (A. Sharma; 2018). Four most vital cases may be important to cite here that four eminent eunuch being elected to various posts in Madhyapradesh. In 2000, Sabham Mousi, was the first M.L.A. from Sohagpur consistency of Shahdol district. Kamla Jaan was elected as mayor of Katni in 2001 and Meena Bai became president of the Sehora by win municipality election in the same year, i.e., 2001. Kamla Bua, the guru of the transgender community in Sagar and representing transgender in Madhyapradesh won the mayor election in 2009 with a huge margin victory. The Opponent of Kamla Bua who was on the second position challenged in the court of law in 2011, saying

that Kamla Bua is a Eunuch. After final hearing of arguments from both sides, the court nullified the election of Kamla Bua on the ground that being a Eunuch and seat is reserved for SC women (google.com).

Categories of Hijras (Transgender)

On the basis of discussions and data collected from different respondent along with some secondary sources of data, there are mainly 3 categories of Hijras, Such as: Toil Badhai, Chalti Phirti Dagar, Laalbatii--

1. **Toil Badhai:** At the top, the Hijras who engaged in ‘**Toil badhai**’; a traditional way of showering blessings on certain auspicious occasions including festival celebrations like wedding, birth of child, setting up new business, etc. In these occasions they are not only engaged in prayer and blessings but are also sing and dance with their traditional songs and musical instrument; Dholak along with other musical instruments which are played by other members of the group.
2. **Chalti-Phirti Dagers:** The second category Hijras engaged in sex work as a means of earning their livelihood. This involves from home-based sex work to street-based sex work with different socio-economic groups of customers. They are either standing at streets, bus stops (Like dark corner side of Baramunda, Bhubaneswar), road side (on Khurdha Bhubaneswar National Highway road or Madhapur Chowk of Kandhamal) etc. or the places established as ‘**Chalti-Phirti Dagers**’; moving sites where customers come and negotiate with them, standing in clusters and then they drive them in their vehicle or go to some other avenue. Many Hijras have joined organized lobbies like clubs, pubs, discotheques, etc.
3. **Laal- Batti:** The last types of hijras are those who engaged in begging as a means of earning livelihood. The most common sites are traffic signals, i.e.,



T.G. begging in toll gate



T.G. Troup in Toll gate



A.T.G. Blessing to the traveler

'laal-batti' (red light) areas, Toll Gate or either in trains and buses. They are just like beggars and involved in begging activities.

Other waiting Travelers for Begging Inequality and Transgender

There are several constraint and inequality for transgender found in the society even after the judgment of apex court, some of them are dying with diseases or accident and doctors who are at the hospitals, are not able to diagnose them because of legal forms and conditions of hospitals. It is difficult to define the male or female section of forms not only of hospitals and schools but other administration departments. According to the Human Rights of U.N. charter report of 2015, transgender are ill-treated by many country common people and police misbehave with ill words and spit physically abusive words which shows that the transgender still facing the rational disorder. In 2015, the Telangana state had created Hijra Transgender Samiti which reports the cruelty done on transgender which are in 40 in number, (40 attacks within six months).(google.com).

The transgender persons (Protection of Rights) Bill 2016 is an exercise of ignorance by the government which if passed will reverse all gains made by the community's struggle for dignity for so many decades. As per Section 13(1) of bill 2016, "no transgender person shall be separated from their parents or immediate family". This violates the rights of transgender persons to live independently and it faith to study the act that violence experienced by the transgender within biological family. But the bill could not guard against police violence although cases of physical and sexual violence by the police against transgender have been well documented (PUCL 2014). Lok Sabha discussion on Tiruchi Siva's bill on 29th April 2016, BJP made the following statement that; 'the transgender take poor children with them and make them transgender through the surgery'. This is a serious crime and right now you are pleading for reservation to them, in this way unknowingly, we would be doing great harm to the society (Lok Sabha Synopsis of Debate 2016). According to the report of The Times of India in 30/05/2014, the numbers of transgender in India are 4.49 lakhs. Transgender are often subject to sexual exploitation and sexual harassment due to their position in the society which have made their identity as a bad image.

Gender and Transgender

Gender theorist 'Judh Butler' argues that; 'Gender is an identity gained through repeated bodily activities'. In the 1990s with growing activism and scholarship

in the United States, the term transgender gained popularity. In mid 1990s, the term has been widely accepted and groups of different kinds of people who do not confirm to their expected gender and the living gender which was not assigned to them at birth. The Western transgender used for several different kinds of people whose sex are in ambiguous and are living the gender that was not assigned at birth time and also those who live genders which is not the traditional conception of gender (Bettcher, 2009). The term “Transgender” is a problematic term in Indian culture. Firstly because of its western origin, second because of M + F and F + M binary and thirdly because of various other categories that fall under the umbrella of Transgender term which is one of the major differences between Hijra identity in India and other M + F transgender identities in the western countries. Hijras are accepted as third gender in India whereas transgender or transsexuals in the western countries are expected to fit under the rigid sex or gender binary. As a whole now the question arise that who are transgender? The answer to this question can be simply state that “Transgender is a person, whose gender identity does not match with the gender assigned to that person at the time of birth”. Transgender community is one of the most deprived and disempowered groups in the Indian society who are not treated as humans and left to pass as an isolated life. In the judgment of apex law body Supreme Court defined to its National Legal Service Authority (NALSA) of India and State & Central government in 15/04/2015 that grant legal recognition of their gender identity as male, female or third gender. The court had also made several numbers of other legal declarations for the upliftment of the neglected community.

The Supreme Court directed to the centre and state governments to examine the legal declaration made on the recommendation of Expert Committee on the issues relating to transgender persons, constituted by the Ministry of Social Justice and Empowerment and implement them within a time frame of six months. The lack of enforcement of Supreme Court ruling became evident as transgender people and its community still struggling for their identity and descrambled by society on the grounds of sex (www.google.com).

Identity

Identity is the qualities, beliefs, personality, looks and/or expressions that make a person different (self-identity as emphasized in psychology) in a group. One can regard the awareness and the categorizing of identity as positive or negative. More over the word identity means ‘how a person creates its unique image in the society

so that they know for their work'. Majority of Transgender people of Odisha are not ready to be identified as transgender and get officially registered due to social stigma as revealed in the study 1 and 2. The total population of transgender in Odisha is around 70,000 of whom only 2000 agreed to be identified as transgender (as mentioned above in the census data of Transgender). Because of the social stigma, poverty and socio-psychological problem around 75% of the transgender had to abandon their education before they completed their standard 10. Around 20 % among them completed class XII and out of those a very few went for graduation and higher studies. As per opinion of some Transgender, due to the stigma the transgender person hides their identity and if they don't follow the instruction of the family they have been thrown or fleeing out of their homes and then working for their survival. During interview most of the Transgender says that, they earn on an average Rs. 15,000.00- 20,000.00 per month. The leaders of the transgender group, however, had considerably higher income, even if they don't work. The main livelihood of transgender is begging, dancing in private functions, and working as sex workers 'MSM' (Men who have sex with men). The person who indulges in 'MSM' activities earns Rs.500.00 - 2000.00 per day. So transgender persons, particularly those who are younger opt of this livelihood option, which put them in high life risk as it is prone of getting affected by HIV/ AIDS,"

Transgender people are more likely to experience intolerance, discrimination, harassment, and the threat of violence due to their sexual orientation, than identify themselves as heterosexual. This is due to transphobia. Some of the factors that may reinforce on a larger scale are moral, religious, and political beliefs of a dominant group. Living in this social environment Transgender people forced to conceal their sexuality, for fear of the negative reactions and consequences of coming out (like Sunita Kirnar). This non- acceptance manifest in physical attacks, discrimination even in the family within relatives of both consaguneal and affinal kin. Transphobia individuals play an effective role in inferring with the lives of Transgender individuals. They cannot suppress their feelings of hatred and the fact that they cannot accept Transgender individuals (As per Sunita, her father was beating seriously when she was barely wanting the affection and support of family). Thus, they harass to the TG individuals verbally or physically and expose them to violence. Such attitudes directly put them in to stress, dissatisfaction of the place they live in, exposure to physical disturbance, loneliness and ostracism. Hence the proposed study tries to explain how a transgender creates a positive image in the society so that they will get respect by the social member. As per perception or in some behavior the transgender is known for ill-deeds, for which they were ill-treated by the society. The study puts emphasis

on the issues that; how a transgender will get respect in the society, so that they can create a unique identity. Transgender should learn that respect should be earned through the contribution to the society as a whole. The under Study embroider those facts that how transgender became a respectable citizen and acquire a good identity in the country by creating a healthy social atmosphere.

Case Study:1

Name: Suman Kanhar (Sue do Name)

Age: 47.

Village: Kotagarh, Phulbani.

I am a Transgender but nobody is accepting in my family, and My father told me not to make registered as transgender because it will affect to the prestige nad position of the family. It may create problem for the marriage of my two younger sisters.

Case study: 2

Name: Debendra Mallick (Sue do Name)

Age: 45,

Village: Chakapada, Phulbani.

Everybody saying that my son is transgender, but I say he is not at all. So if I will agree to enumerate the name in the list of transgender, it will hamper my prestige, everybody will look down upon to my family, so it will create lot of problems.

Main Streaming to the Community

Now some Transgender like Meghana Sahu, Sadhana Mishra Bishnupriya, Payal, Sunita and many other who are our subject for the proposed study representing the transgender community in Kandhamal and Khordha district of Odisha, ironically facing the challenges of the community but are still struggling for the rights of transgender in Odisha as well as in India. In various programes run by the government, Bishnupriya and Payal pioneered as a team leader like Swachha Bharat Abhiyan, campaign for the voting awareness, literary campaign and many others in Kandhamal. Presently Meghana Sahu has established a 'NGO' 'Third gender welfare Trust' "Sakha" for upliftment of the Kinner community and to make the Bhubaneswar city beggar free. Most of them now are trying to come out from the stereotypic stamp of Transgender community.

Major Findings

The discussions of the study is based on the re-findings and explored facts related to transgender which are not yet covered, these facts investigator has collected from our subject and their followers. The major findings of the study have been discussed under the following points:

1. The Government of Odisha has created the separate department for Transgender and other disable person called “Department of Social Security & Empowerment of person with disabilities” (‘SSEPD’) and developed an online registration system for the Third gender to provide identity card bearing with unique number.
2. The leader and other important personalities have requested to the Odisha government to provide reservation in government jobs to the transgender. Due to their request Odisha government is planning to provide horizontal reservation in government jobs to the third gender so that they will join the main stream of the society.
3. More over in 2021 advertisement of Odisha government invited the application from transgender for the post of police constable (as mentioned earlier).
4. Bishnupriya, and her followers have taken part in Swachh Bharat Abhiyan last in 2021 in Baliguda of Kandhamal district, Odisha. They also spread awareness on cleanliness and to stop open defecation.
5. Odisha government has Started “SWECKRUTI” programme for equality and justice, inclusion and empower of the Transgender community. “
6. A Team also led by Meghna Sahu involved in campaigning of awareness on Swachha Bharat Abhiyan and stop open defecation in Bharatpur and Bhubaneswar area for the last few years.
7. Due to the sincere efforts of Meghna Sahu and her followers, the first “Third Gender Welfare Trust” was formed and skill development programmes (both residential and non-residential) are being conducted. The professional Training courses are on Beautification, Tailoring, computer course, driving and handicraft for unemployed youth (Transgender male/ Female of Bhubaneswar and khordha), and destitute women. The programme was started from 15/08/2021 and till february 2022.
8. The local people and villagers who are earlier feeling suspicious and fear from the transgender community, now most of them are sharing their

feelings and emotion with the transgender community, the women in the village started opening up, they communicating their grievances of open defecation and other socio-psychological issues. As per some village respondent, they are inspired with the campaigning of transgender in order to build toilets etc. for use of self.

The scenario has been slowly changing and transgender are being socially accepted by the town dwellers like Bharatpur area of Bhubaneswar as well as different villagers of Kandhamal district of Odisha. Meghna, Payal and Bishnupriya and their followers told that earlier our roles were confined in begging, singing and dancing, but when we started spreading message regarding sanitation, and worked for rehabilitation of barely needed people gradually started opening their mouth in form of grievances. They have told that these campaign run by the government and we are the part of it, and have changed the way we are perceived as in the society. It is also note worthy to mention that after all due effort of Social worker Meghna Sahu (first transgender MBA and Cab driver) now government of Odisha sponsored a project for transgender beggar free to the Bhubaneswar city. Some of the transgender has contributed a lot in this campaign; at slum area and periphery of Bhubaneswar Municipal Corporation motivated the people for construction of separate toilets. The State Government has praised the work of transgender in supporting the 'Swachh Bharat Mission' as villagers welcomed and heard the transgender with great attention.

Solution for Identity Crisis

After all above discussion and analysis of facts the findings of the study can be summarized in some basic points that:

1. In recent times the transgender have started sharing their problems publicly with the support of civil society organizations. Their primary need is that the confirmation of their identity as female or third gender category by the government and the government has to set up suitable income generating schemes for them.
2. Transgender activists from Odisha, Meera Parida and Sdhana Mishra received the first National Transgender award for being path-breakers and working for the welfare of the community. The award instituted by Gourav Trust and World Women Organization, was the first ever initiative to recognize the efforts of Transgender at the National Level (Dec. 16 2021 e-news). This award symbolized the society's changing attitude towards Transgender.

3. As per Meera parida; she had struggled very hard as a Papad seller, bar dancer, Labourer etc. for shelter, clothes and to arrange two square of meal. But now situation has changed last time Meera arranged huge blood donation Camp and many other welfare programme is under taken in Bhubaneswar area.
4. Sadhana Mishra the first transgender who owned the passport, and she is also appointed as Social Deelopment Officer in Kalinga institute of social science (KISS). She is working in the field of gender identity, gender discrimination, social mainstreaming of Transgender and development of under privileged children and women for the past 14 years.
5. In some areas transgender are started their self-help and engaged in several other income generating activities such as running of stores, food shops, Vegetable shop, Guard in local Parks, toll collector art vehicle parking place etc. In addition to this they have obtained the governments resolving fund to start micro-enterprises. The model of micro-credit and micro-enterprises helping many transgender in some states which booster the confidence of transgender with self-reliance and self-respect in the society and enabling them to get out from the clutches of poverty and commercial sex work.
6. Since these services rendered by some NGO's to the transgender community in Bhubaneswar and Kandhamal is rather inadequate to meet the basic need, so it is the need of the hour that more NGO's have to come forward in order to help this deprived community. Various transgender operated their owned productive activities. It is clear that a Transgender community aim is to change the negative attitude of the public towards the transgender as well as to get recognition in the society.
7. Indeed it is a welcome change that transgender has involved them in productive activity and trying for getting identity in the society, keeping



Driving Traing of T.G.



Swachhabharat Mission activities



Training for Mushroom Cultivation

them outside the umbrella of LGB (Lesbian, Gays and Bisexual) because the issues of transgender come out of their ambiguous sexual identity. Transgender are trying to get into the mainstream of the Indian society. Recently the government of Odisha made a historic decision when finally they provided its transgender citizens with definite sexual identity by recognizing them as “Third sex”.

Delimitations of the Study

Thanks to the Department of Higher education, Odisha. Especially to Principal Secretary S.Mishra, IAS, and OSHEC members Prof. A. Dash, Prof. K.K. Basa, Dr. K. C. Satpathy and other respective members of council for select me to do this piece of work, which provides me an ample of opportunities. Here I would like to extract the facts and problems faced by transgender related to their identity. Thus to collect the facts and information from Meera Parida, Sadhana, Mishra, Megna Sahu, Bishnupriya, Sunita, Suman and other, interview were randomly conducted in Bhubaneswar and Kandhamal of Odisha. The study is based on the information and experiences shared by all of them, their cohabitants and neighbors; it may not be considered as the unanimous views of them. I have covered few front line activists and social workers along with village dwelling transgender and also co-workers who helped me in sharing their experiences feeling and journey towards community as well as to their life. I have made some schedule and taken interviews therefore the limits was fixed and it was so happen as I went around the Key informants only. Since my subjects were few in number, the variable of data is also limited. Apart from this lot of other constraints faced by the Project Investigator like; academic and non-academic works, lecturer schedule, unavailability of subject within fixed time, social obligations etc. aroused time to time during field work. Still it is a good anthropological enquiry and fetches lot of experiences and ideas as literature available in this topic in different sources is very limited.

Conclusion

The major findings and discussions of the study focused on the attempts made by the transgender for improving their image in the society by requesting government to provide adequate and equal opportunities in different sectors as well as reservation in government jobs, so that they contribute in social services. Transgender by participating in different social welfare activities like ‘Swachh Bharat Abhiyan spread awareness on cleanliness and to stop open defecation’, is slowly creating the rooms

in the society. It is seen that some of the transgender communities have formed self-help groups and engaged in socio-economic productive activities, by setting up micro-enterprises and NGOs. Now more and more transgender people are trying to improvise their image in the civil society. It is a vital time that government should think seriously about the welfare of the transgender in many respects either on the humanitarian ground or the grounds of vote bank, so that they will get respect, equal position in the society. The government should provide special quotas or opportunities to the transgender people, so that they could able to integrate with the mainstream of social order that will help to remove the line between acceptability and ostracism. Now days it is important to recognize the transgender by the society as well as by the government because transgender is a biological orientation rather than social. Even now some of the transgender showing the behavior as it was due to their illiteracy and ignorance, but all should not be measure in the same yardstick, and that should be removed through education and awareness. It is pity that during conversation with some subjects, they opined “our struggle to create an identity is still going on.....”

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