

Socio-cultural elimination and insertion of trans-genders in India

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Received: February 09, 2019

Accepted: March 22, 2019

ABSTRACT: *With an increasing issues in India, one of the major social issues concerning within the country is the identity of transgender. Over a decade in India, the issue of transgender has been a matter of quest in both social and cultural context where gender equality still remains a challenging factor towards the development of society because gender stratification much exists in every spheres of life as one of the barriers prevailing within the social structure of India. Similarly the issue of transgender is still in debate and uncertain even after the Supreme of India recognise them as a third gender people. In this paper I express my views on the issue of transgender in defining their socio - cultural exclusion and inclusion problems and development process in the society, and Perceptions by the main stream.*

Key Words:

INTRODUCTION

The term transgender / Hijras in India can be known by different terminologies based on different region and communities such as

1. Kinnar- regional variation of Hijras used in Delhi/ the North and other parts of India such as Maharashtra.
2. Aravani - regional variation of Hijras used in Tamil Nadu. Some Aravani activists want the public and media to use the term 'Thirunangi' to refer to Aravanis.
3. Kothi - biological male who shows varying degrees of 'femininity.' Some proportion of Hijras may also identify themselves as 'Kothis,' but not all Kothis identify themselves as transgender or Hijras.
4. Shiv-Shakti - males who are possessed by or particularly close to a goddess and who have feminine gender expression, typically located in Andhra Pradesh.
5. Jogtas/Jogappas: Jogtas or Jogappas are those persons who are dedicated to and serve as a servant of Goddess Renukha Devi (Yellamma) whose temples are present in Maharashtra and Karnataka.

Broadly speaking the concept of transgender are extensive in its address, denoting the identity crisis and diversity of practices embodied between or beyond the categories of male and female. In this paper the term Transgender refer to Trans-sexual identities, practices and those articulated from other gender positions. The roots of Transgender in India dates back to thirteen and fourteen centuries. During Mughals period they enjoyed influential position and been considered as one of the important figure in the society but after British step in India, their position got altered and are been considered as "a breach of public decency." This led to exclusion from the society or a group and then became a subject of everyday abuse and discrimination even after the collapse of British rule in India.

Many research has been carried out around the globe stressing on issue of Identity, Health and Social stigmata and efforts has being made to get their rights and freedom by trying to provide legal protection in the eyes of law and this battle is still continuing today. The roles and the behaviours of Hijras to perceived themselves as distinctly male and female may varies depending upon the individual's preferences however the identification of Hijras still remain doubtful until 2011,because the Indian census and Indian election commission classified them as 'others' But after a long struggle, in 2014 the Indian supreme court under the justice.K.S. Radhakrishnan and A.K.Sikri bench has passed a resolution to recognise them third gender category (NALSA V/S U.O.I. Case, 2014).

Methodology of Study

It is mixed method research of the study, in that we done the Participation observation in community and in depth interviews with stake holders, and some secondary data sources collected from Indian census 2011, and W.H.O reports.

Literature Review

Many Researches has been enormously carried out on this area of study all around the globe stressing on the unique character of Hijras identity and their struggle towards equality, freedom of speech and

expression revolving around their socioeconomic life with reference to multiple dimension of exclusion within Indian context. Different scholars has attempted to define and explain the nature of problem in their own field. One of the most outstanding literature on Hijras is “Neither man nor women:

The Hijras of India” by Nanda Serena highlighting the roles of Hijras in association with mother goddess so as to embrace feminism in attaining a special and spiritual figure within the society. In addition it also provides us a deep understanding of who they are and how they wish to identify themselves, giving a clear conception about difference between Trans-man and trans-women. (Nanda, 1990)

With respect to sex: Negotiating Hijras identity in south India is intensive work done by Gayatri Reddy highlighting the complex relationship between the Hijras and the local people in negotiating their identity across various aspects of life. She also stress on the roles they contributed while performing the rituals and functions and made an attempt to understand their uniqueness character in establishing their identity.

Another literature presented by Tissy Mariam Thomas, “Monograph on clan culture of Hijras”, is a beautiful piece of work illustrating the formation of Hijras identity in Bangalore within outside and inside of Gharanas with concern to social, political, economic and cultural barriers. He also stress on need of creating awareness on Hijras towards hostility and intolerance prospective from the main stream.

Thus there is no doubt that discrimination can be seen largely on all the areas which are found in all existing literatures and media signifying the problems and struggle face by them. Similarly, many scholars have confirmed and suggest that social exclusion of the Hijras led to diminishes of their identity, confidence, a sense of personal and social responsibility. Therefore, it is in need to educate all groups of people towards the Hijras for better society and for further development in the country (Gayatri reddy; 2005).

IDENTITY FORMATION

The origin and history of Hijras is being associated with ancient text and myth referring to ambiguous gender such as Satapatha Brahman which confirms the existence of individuals who do not fit into ‘male’ or ‘female’ categories. It is also known from the very fact that such human beings are been found included in ancient and sacred texts referring to Hijras as an identity in ancient history. The Satapatha Brahman is thus an example of the sort of text to which Hijras refer, even though the specific meaning of particular text may not be exactly known. Similarly myth might also determine the identity of Hijras depending upon the regional location of concentration. For example in Tamil Nadu a myth concerned with Aravani who married Vishnu

,in an incarnation of the maiden Mohini has particular importance, due to the annual festival at Koovagam. At the festival, tirunanka is giving themselves in marriage to Aravanis and mourn his death, as widows, on the following day. The myth thus maintains a central role in the construction of Hijras identity in this state In Madhya Pradesh and Gujarat, Hijras identity drew upon some myths in particular: Arjuna as the ‘eunuch’ Bahuchara: the story of Amba/sikhandin upon his return from exile.

The first two myths are concerned with the gender ambiguity of two individuals who are significant in mythology more generally. In the myth of Bahuchara, Arjuna, one of the Pandavas heroes of the Mahabharata, spends a year at King Virata’s court, disguised as a ‘eunuch’. Yet it is unclear whether he undergoes physiological transformation or just a cross dressing but this transformation indicates the disguise’s convincingness, as well as affirming the hero’s masculinity. However the story never confirms his gender in this disguise but his transformation into a ‘eunuch’ which allows Hijras to identify with Arjuna, and in so doing, Hijras project their own identities into one of the greatest warriors and virtuous individuals in Sanskrit epic poetry.

Hijras referred to his ambiguous gender status, by means of explaining the fact of their own gender ambiguity, as well as pointing to the great virtue and heroic nature of his character. Arjuna is a noble hero, who plays an essential role in sacred history, association with this figure, which reflects well upon the Hijras. Thus, the above myth story which is often used by Hijras might serve as an example for constructing their identity in a mythological narration. By referring to individuals of an ambiguous gender status of Arjuna, Amba, sikhandin, and Rama, Hijras make an attempt to prove the existence of gender variant in ancient times and within sacred text and claim their authentic identity that has existed throughout the history. Through this narration of myth story Hijras may wish to define themselves who they are and how they want to see themselves as a individual who has existed throughout the history but also as a important individuals within the ancient text for their deeds (Simon Brodbeck, 2007).

Statistics

According to 2011 census, 4,87,803 lakhs are been classified as transgender out of which 54854 is below 6 yrs. and literacy rate is 56.07%.Maximum number of concentration are found in Uttar Pradesh and

Maharashtra consisting of 28 and 8% respectively. Beside that Andhra Pradesh stand in number 2 position with 9% followed by Madhya Pradesh and west Bengal with 6% ,Tamil Nadu with 4% and Rajasthan and Punjab with 3 and 2 % respectively (Census, 2011).

Occupation

The term Occupation is often associated with social identity which reflects the position of an individual's in a society determining the relationship through various works and thus this relationship are dialectical in every sphere of human activities because just as occupation shaped the identity similarly identity also shaped the occupation. While defining the nature of occupation of Hijras the answer remain ambiguous. Due to low literacy rate the proportion of working group is below 45 % as a main worker as whereas, other are engaged in prostitution as a means of survivals.

Socio-Economic Conditions of Hijras

Hijras are often considered as one of most marginalised group within the country. Since their origins are mostly associated with ancient Hindu text, they had close affinity with mother goddess through which Hijras considered themselves as a ambivalent figure of lord Shiva signifying their identity. Hijras have a record history in the Indian subcontinent from antiquity onwards as suggested by the Kama Sutra period. This history features a number of well- known roles within sub continental cultures, part gender- luminal, part spiritual and part survival. Hijras were once a revered and accepted group in Indian culture. The Vedas, ancient Hindu texts, include eunuchs and characters with both male and female characteristics.

They were believed to bring luck and provide special fertility powers. During the Mughals period, eunuchs played an important role in the court administration as royal guards. For centuries, they have performed badhai, or blessings at weddings and births. Their position altered during the British colonial period .But after the introduction of section 377 of Indian penal code they once again regain their recognition which enables them to fights for their rights and freedom. Apart from that the election commission also passed a provision which helps to identify them as a third gender. Due to low population and gender variants they undergo several discrimination and abuse from all the sectors which led to various social and economic factors like low literacy rate, low income and social stigmata which in turn effect the life of Hijras. Due to literacy low rate they mostly engaged in prostitution as a means of survivals which can be a great threat to disease like AIDS or HIV. Other occupation may also include collecting alms in streets, temples and receiving payments for newborn babies. Due to their gender variants people are not willing to employ them, which gave them a minimal chance to express their ideas and talents (Jennifer loh, 2011).

Many times they also face social and physical abuse which may lead to some physiological and disorder problem. In addition to that they are mostly excluded from all privileges which may lead to bias and injustice to them. At the outmost they are been thrown from their own family and villages which gives them no option but to engaged themselves as a sex worker or a beggars in the street. In today situation, efforts has been made to uplift this section of people so as to bring equality and improve their socio economic condition like official recognition of third gender in April 2014 which gives them to get excess in education ,health and so on.

One of the greatest achievements was the freedom to franchise their vote in election which represent freedom of expression and speech in the society as Justice Radhakrishna has also rightly said that 'transgender people should be treated consistently with other minorities under the law, enabling them to access jobs, healthcare and education'. In addition, a bill has been passed in Indian parliament to ensure that transgender people get same benefits like SC/STs and with this, steps has been taken to make sure that they get enrolment in schools, government jobs and protection from sexual harassment. (Nalsa V/S U.O.I. Case, 2014).

Social Exclusion of 'Hijras'/Transgender Women

Social Exclusion Framework is increasingly used in highlighting the issues and problems faced by disadvantaged and disenfranchised groups. It provides a multidimensional and dynamic framework that focuses attention on both the causes and consequences of social disadvantage. Social Exclusion Framework is seen as having particular salience in addressing the barriers to meeting the Millennium Development Goals, particularly where these relate to exclusionary social relations and institutions. Adapting the Social Exclusion Framework to Hijras/TG women, one can understand how TG communities have been excluded from effectively participating in social and cultural life; economy; and politics and decision-making processes. This section uses this framework to illustrate the multiple forms of oppression faced by Hijras/TG communities. It is as follows (UNDP, 2010).

Exclusion from Social and Cultural Participation Exclusion from family and society in general, Indians tolerate, accept, and respect a wide range of differences in cultures, religions, languages, and customs. Despite Indian society's general climate of acceptance and tolerance, there appears to be limited public

knowledge and understanding of same sex sexual orientation and people whose gender identity and expression are incongruent with their biological sex. Human rights violations against sexual minorities including the transgender communities in India have been widely documented. Most families do not accept if their male child starts behaving in ways that are considered feminine or inappropriate to the expected gender role. Consequently, family members may threaten, scold or even assault their son/sibling from behaving or dressing-up like a girl or woman. Some parents may outright disown and evict their own child for crossing the prescribed gender norms of the society and for not fulfilling the roles expected from a male child. Parents may provide several reasons for doing so: bringing disgrace and shame to the family; diminished chances of their child getting married to a woman in the future and thus end of their generation (if they have only one male child); and perceived inability on the part of their child to take care of the family. Thus, later transgender women may find it difficult even to claim their share of the property or inherit what would be lawfully theirs. Sometimes, the child or teenager may decide to run away from the family not able to tolerate the discrimination or not wanting to bring shame to one's family. Some of them may eventually find their way to Hijras communities. This means many Hijras are not educated or uneducated and consequently find it difficult to get jobs. Moreover, it is hard to find people who employ Hijras/TG people. Some members of the society ridicule gender-variant people for being 'different' and they may even be hostile. Even from police, they face physical and verbal abuse, forced sex, extortion of money and materials; and arrests on false allegations. Absence of protection from police means ruffians find Hijras/TG people as easy targets for extorting money and as sexual objects. A 2007 study documented that in the past one year, the percentage of those MSM and Hijras who reported: forced sex is 46%; physical abuse is 44%; verbal abuse is 56%; blackmail for money is 31%; and threat to life is 24%. Discrimination in healthcare settings Hijras face discrimination even in the healthcare settings. Often, healthcare providers rarely had the opportunity to understand the sexual diversities and they do not have adequate knowledge about the health issues of sexual minorities.

Thus, TG people face unique barriers when accessing public or private health services. Barriers in accessing HIV testing, antiretroviral treatment and sexual health services have been well documented. Types of discrimination reported by Hijras/TG communities in the healthcare settings include: deliberate use of male pronouns in addressing Hijras; registering them as 'males' and admitting them in male wards, humiliation faced in having to stand in the male queue; verbal harassment by the hospital staff and patients; and lack of healthcare providers who are sensitive to and trained on providing treatment/care to transgender people and even denial of medical services. Discrimination could be due to transgender status, sex work status or HIV status or a combination of these (UNDP. 2010).

Elimination from Political Participation

Legal, civil, and political rights in 1871, the British enacted the Criminal Tribes Act, 1871, under which certain tribes and communities were considered to be 'addicted to the systematic commission of non-bailable offences'. These communities and tribes were perceived to be criminals by birth, with criminality being passed on from generation to generation. In 1897, the Criminal Tribes Act of 1871 was amended and under the provisions of this statute, "a eunuch [was] deemed to include all members of the male sex who admit themselves or on medical inspection clearly appear, to be impotent". The local government was required to keep a register of the names and residences of all the eunuchs who are "reasonably suspected of kidnapping or castrating children or of committing offences under Section 377 of the Indian Penal Code. In addition, "any eunuch so registered who appear dressed or ornamented like a woman in a public street. Or who dances or plays music or takes part in any public exhibition, in a public street [Could] be arrested without warrant and Hijras were also reportedly harassed by police by threatening to file a criminal case under Sec-377 IPC (UNDP, 2010).

In July 2009, the Delhi High Court ruled that consensual same-sex relations between adults in private cannot be criminalized. Soon after that judgment, appeals in the Indian Supreme court objecting to the ruling were lodged; the Indian government has yet to submit a formal response. Legal issues can be complex for people who change sex, as well as for those who are gender-variant. Legal issues include: legal recognition of their gender identity, same-sex marriage, child adoption, inheritance, wills and trusts, immigration status, employment discrimination, and access to public and private health benefits.

Especially, getting legal recognition of gender identity as a woman or transgender woman is a complicated process. Lack of legal recognition has important consequences in getting government ration (food-price subsidy) shop card, passport, and bank account. Transgender people now have the option to vote as a woman or 'other'. However, the legal validity of the voter's identity card in relation to confirming one's gender identity is not clear. Hijras had contested elections in the past. It has been documented that the

victory of a transgender person who contested in an election was overturned since that person contested as a 'female', which was thus considered a fraud and illegal. Thus, the right to contest in elections is yet to be realized. Challenges in collectivization and strengthening community organizations a recent mapping study showed that only 103 organizations and networks (that include agencies providing services for MSM) were found to be working with transgender people in India. Even among these, only half (46/103) of these organizations are community-owned organizations. Given the importance given by the government to CBOs in leading the HIV responses, one would expect Hijras/TG people not to face any problems in forming or sustaining organizations of their own. Experiences of these communities suggest otherwise. Many have faced many challenges in community mobilization and legally registering their organizations.

Stringent registration and legal procedures some of the legal provisions (e.g., Indian Trust Act, Societies registration Act) that enable a group of individuals to form a legal association pose challenges for Hijras/TG communities. For example, the need of address proof and identity proof of all members of the group is the basic requirement to register an association. However, most Hijras/TG do not have identity and/or address proof or because they have documents only with their male identity. Similarly, opening a joint bank account to carry out financial transactions of their association proves to be difficult. Lacks of sensitivity among public department officials In spite of the above challenges, a few CBOs of Hijras across India were able to meet the legal requirements for registration. However, Hijras reportedly had issues with the government officials who are in-charge of processing the registration formalities they were asked unnecessary and irrelevant queries and there was unnecessary delay Buying or hiring office space Hiring an office space for the legal association is very difficult.

Even if they get one, the land-lords quote unfair rent prices. Lack of funding support Hijras/TG associations rarely get external financial support. Even those funders who might want to support primarily want to fund for HIV prevention activities. Through the National AIDS Control Programmed, only a few CBOs of TG/Hijras have been granted TI projects. Need for community systems strengthening many of the existing Hijras/TG organizations lack basic systems that are essential for effectively running an organization. It is crucial that the capacity of these organizations be enhanced for effective community mobilization and providing quality services (UNDP. 2010).

Exclusion from Economic Participation and Lack of Social Security

Hijras/TG communities face a variety of social security issues. Since most Hijras run away or evicted from home, they do not expect support from their biological family in the long run. Subsequently, they face a lot of challenges especially when they are not in a position to earn (or has decreased earning capacity) due to health concerns, lack of employment opportunities, or old age. . Some of the important issues and concerns faced by Hijras/TG communities in relation to social security measures are given below. Lack of livelihood options most employers deny employment for even qualified and skilled transgender people. Sporadic success stories of self-employed Hijras who run food shops, or organize cultural programs are reported in some states. However, those are exceptions. Lack of livelihood options is a key reason for a significant proportion of transgender people to choose or continue to be in sex work - with its associated HIV and health-related risks. Recently, there have been isolated initiatives that offer mainstream jobs to qualified TG women such as agents for Life Insurance Corporation of India. Lack of specific social welfare schemes and barriers to use existing schemes. Social welfare departments provide a variety of social welfare schemes for socially and economically disadvantaged groups. However, so far, no specific schemes are available for Hijras except some rare cases of providing land for Aravanis in Tamil Nadu. Recently, the state government of Andhra Pradesh has ordered the Minority Welfare Department to consider 'Hijras' as a minority and develop welfare schemes for them. Stringent and cumbersome procedures need for address proof, identity proof, and income certificate all hinder even deserving people from making use of available schemes. In addition, most Hijras/TG communities do not know much about social welfare schemes available for them.

Only the Department of Social Welfare in the state of Tamil Nadu has recently established 'Aravanis/Transgender Women Welfare Board' to address the social welfare issues of Aravanis/Hijras. No other state has replicated this initiative so far. Lack of access to Life and Health insurance schemes Most Hijras are not under any life or health insurance schemes because of lack of knowledge; inability to pay premiums; or not able to get enrolled in the schemes. Thus, most rely on the government hospitals in spite of the reality of the pervasive discrimination (UNDP. 2010). Fig.1 explains the socio - economic exclusion of Hijras in the society.

Political Field

1. Shabnam Mausani Bano

She was the first transgender to get elected in public service. She was an elected member of the Madhya Pradesh State Legislative Assembly from 1998 to 2003 hailing from Sholapur's constituency (Hijras were

granted voting rights in 1994 in India.) she was born in a Brahmin family where her father was a superintendent of Police. She also finished her two years of primary schooling and speaks 12 languages that she learned during her travelling. Her works includes fighting for corruptions, unemployment, poverty, and hunger in her constituency. Apart from that she also used her power for bringing justice against discrimination of Hijras and as well as make an effort to create awareness on HIV/AIDS. Thus in this way her works inspired numerous Hijras to take up politics and participate in 'mainstream activities' in India. With her inspiration, in 2003 Hijras established their own political party called 'Jeeti Jitayi Politics' (JJP), which literally means 'politics that has already been won'. In 2005, a fiction feature film titled 'Shabnam Mausí' was made based on her life story. Although she is no longer in public office, Shabnam Mausí continues to participate actively in AIDS/HIV with NGOs and gender activists in India.

2. *Laxmi Narayan Tripathi*

She is a Hijras Guru and also spokesperson for the Kinnar community. She is originally hails from UP, India. Besides that she is a famous dancer, dance instructor and Hijras guru. She is also well-known campaigner and quintessence of elegance to face the reality. She also adopted two grown up child as her kids. She is the first transgender person to represent Asia Pacific in the UN. In addition, served as a board member on several NGOs, which conduct LGBT activist work. In 2002, she became president of the NGO DAI Welfare Society, the first registered and working organization for eunuchs in South Asia.

3. *In 2013, one of the Hijras was elected as a Zillah Parishad chairperson in Chhattisgarh.*

Some of the Notable Trans and Queer People are as given below:

A. Revathi - First Transgender to write about Transgender and Hijras in Asia.

Kalki Subramanian - First Openly Transgender entrepreneur and Founder of Sahodari Foundation.

Narthaki Natarajan - First Transgender woman to receive Sangeet Natak Academy Award.

K Prithika Yashini - First Transgender woman Sub- Inspector of Tamil Nadu Police.

Rose Venkatesan - First Transgender woman TV host.

Karpaga: First Transgender woman actor.

Living Smile Vidya: First Transgender Autobiography.

Lucky: V6 T.V News Channel Anchor.

Barathi: First Transgender Pastor in Evangelical Church of India.

Padmini Prakash: First Transgender News Anchor.

Madhu bai Kinnar: First Transgender Mayor in Raigarh District, Chhattisgarh

Lakshmi: Lotus T.V Anchor.

Sridevi: 1st contestant of Tamil Nadu politics to Jayalalitha, with support of DMDK party.

Manabí Bandyopadhyá – Principal and Associate Professor in Vivekananda Satobarshiki Mahila Vidyalaya at West Bengal.

Welfare schemes

In India, Tamil Nadu was the first state to introduced Transgender (Hijras/ Aravanis) welfare policy. According to this policy Transgender people can access free Sex Reassignment Surgery (SRS) in all Government Hospital (only for trans-feminine people), free housing program, various citizenship documents, admission in government colleges with full scholarship for higher studies; alternative sources of livelihood through formation of self-help groups (for savings) and initiating income-generation programmes (IGP). Tamil Nadu was also the first state to form a Transgender Welfare Board with representatives from the transgender community.

In a pioneering effort to solve the problems faced by transgender people, the government of Tamil Nadu (a state in South India) established a transgender welfare board in April 2008. Social welfare minister was been appointed as the president of the board. This effort is touted to be the first in India and even in the world. The government has also started issuing separate food ration cards for transgender people. Even though the transgender welfare board solely started focusing only on the development of Trans women however in recent days rights of Trans-men and gender variants were also address. In May 2008 efforts has been made to improve the education of transgender people, which enables them to get admissions in government schools and colleges. Apart from that, the government also conducts census on Transgender with aim to issue Identity and rations card to empower and thereby bring equality along with the rest of population. Recently Tamilnadu Govt. has given more constable jobs in Tamilnadu police forces.

Besides Tamil Nadu, Kerala government also drafted a policy known as "Transgender policy in 2015" maintaining equal opportunities and special reservation in all the areas. Recently in June/2017, the Kerala Govt. has given a more than 500 jobs in "kochi metro railways ltd". From January/2018 onwards the Andhra

Pradesh state govt also started the Rs.1500/- pension to each transgender.

Conclusion

Based on literature review it is well understood that transgender are the people whose identities fall outside the other gender norms. As it previously said , transgender are known by different names based on geographical region on which eunuch is one term referring to those people who undergoes emasculation process in order to become Hijras. However, in India transgender are mostly known by the term Hijras. Even after a long struggle till today Hijras undergoes multiple dimensional problem like social and cultural barriers apart from genetic factors due to which they live frustration and humiliation throughout their life which can indirectly bring a threat to some other issues and problem within the society. For a country like India where patriarchal society exists, it is indeed hard to accept the gender variants since it is considered as cruse and taboo in cultural norms.

Many scholars has carried out numerous research on various dimension in order to understand and explain the problems faced by the Hijras and various views has been given in order to uplift and bring justice to them. In order to provide equality to Hijras, efforts has been made by several NGO and some state government within the country so as to empower and give equal their rights to them. Due to this, schemes like welfare schemes, Transgender policy etc has been introduced to protect them from exploitations, deprivations and social exclusions within the county. With this effort, few development and changes can be seen in sectors like film industry, corporate, private and some government jobs. However, many times most researchers fail to highlight the impact of relationship with regards to their identity, which can enhance a sense of security, belongings and confidence with the other groups (mass). In addition, which can be a positive factor for bringing peace within the society that can contributes towards living a solidarity and harmony life and if we could achieved than it would be one of the greatest achievement towards humankind where equality speaks for all.

Recommendation

Study on the Hijras is one of the most interesting areas for a researcher to conduct which does not only provide significant information but also at the same time understand the community as a whole, which can play a positive role in bringing changes not only in the Indian society but also in global scenario. Some suggestions, which can be carried out for further research, are as given below:

1. Scientific enquiry on the origin and history of Hijras identity.
2. More researches is needed to examine on the nature of relationship between them and the main stream
3. Transitional shift of Hijras from masculinity to feminism.
4. Stress on health hazards and physiological problems.
5. Appropriate legal laws are needed to ensure their rights n justice.
6. Existing welfare schemes must be evaluated timely for effective results.
7. Scrutiny on Hijras is needed while making policy formulation n developmental programs. Greater understanding and constant support for active participation of Hijras in the society.

Hijras/Transgender women require understanding and support of the government, health care Professionals, general public as well as their family members. We need to understand and accept that humans are diverse. People have the right to be what they are and what they want to be. For transgender people, the same holds true.

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