

## Self-Identified and Gender Equality of Transgenders in Odisha

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### Abstract

The term transgender's or transgender person/people/population used in this document is being used as an umbrella term to include all individuals who do not conform to rigid, binary gender constructions, and who express or present a departure from social and culturally prevalent stereotypical gender roles. It refers to all gender variant people and describes a wide range of identities and experiences including but not limited to: pre-operative, post-operative and non-operative transsexual people male and female cross-dressers and men and women regardless of sexual orientation, whose appearance or characteristics are perceived to be gender-atypical. A male-to-female transgender person is referred to as 'transgender woman' and a female-to-male transgender person, as 'transgender man'. According to the Socio Economic and Caste Census (2011) in Odisha, there are 4316 transgender households in rural areas and 463 transgender persons in urban areas. However, their present numbers would be much higher as they now have the courage to express their transgender identity with the Supreme Court of India, granting legal recognition to a person's self-identified gender as either male, female or third gender. The transgender form a miniscule 0.049 per cent of the rural households and 0.01 percent of the urban residents in the state. The Department of Social Security and Empowerment of People with Disabilities will decide the priorities for implementation according to the budgetary allocation, and need of the transgender population.

**Keyword:** Gender Equality, Different Identification Transgenders, self-identified and Empowerment.

## Introduction

Transgender is an umbrella term for persons whose gender identity, gender expression, or behavior does not conform to that typically associated with the sex to which they were assigned at birth. Gender identity refers to a person's internal sense of being male, female, or something else; gender expression refers to the way a person communicates gender identity to others through behavior, clothing, hairstyles, voice, or body characteristics. "Trans" is sometimes used as shorthand for "transgender." While transgender is generally a good term to use, not everyone whose appearance or behavior is gender nonconforming will identify as a transgender person. The ways in which transgender people are talked about in popular culture, academia, and science are constantly changing, particularly as individuals' awareness, knowledge, and openness about transgender people and their experiences grow.

Sex is assigned at birth, refers to one's biological status as either male or female, and is associated primarily with physical attributes such as chromosomes, hormone prevalence, and external and internal anatomy. Gender refers to the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for boys and men or girls and women. These influence the ways people act, interact, and feel about themselves. While aspects of biological sex are similar across different cultures, aspects of gender may differ. Various conditions that lead to atypical development of physical sex characteristics are collectively referred to as intersex conditions. <sup>1</sup>

Equality doesn't mean treating everyone identically. In order to have equal access to goods and services, facilities, job and learning opportunities etc., some people may need extra help. Over 60 per cent of boys and girls who express gender variant behaviors at school are bullied by their classmates. A quarter complain of having been bullied by their teachers. This results in low self-esteem and a failure to learn. When young trans people enter further education institutions, they may be apprehensive that the problems of bullying and social isolation will continue. Many trans people, of all ages, self-exclude because of their fears of being bullied and harassed. Research shows that a provider with a clear trans-supportive policy attracts trans learners. Robust diversity policies will ensure that everyone is treated with respect, dignity and fairness allowing young trans people to have the opportunity to be well integrated socially, and more likely to reach their potential. <sup>2</sup>

## Gender identity

Gender identity the psychological identification of oneself, usually as a boy/man or as a girl or woman. There is a presumption that this sense of identity will evolve along binary lines and be consistent with the sex appearance. However, not everyone will wish to be

constrained by that binary form of categorization. Some people experience a gender identity that is completely inconsistent with their sex appearance, or may be neutral, or may embrace aspects of both man and woman. “Gender identity” refers to a person’s internal, deeply felt sense of being either male or female, or something other or in between. Because gender identity is internal and personally defined, it is not visible to others. In contrast, a person’s “gender expression” is external and socially perceived. Gender expression refers to all of the external characteristics and behaviors that are socially defined as either masculine or feminine, such as dress, mannerisms, speech patterns and social interactions.<sup>3</sup>

### **Transgender Rights**

Basic civil rights protections for trans people ensure their ability to live and work as productive members of society. Even from a purely pragmatic perspective, the social cost of discrimination is much greater in the long run than the cost of inclusion. Antitrans discrimination forces many trans people into a deadly cycle of poverty and unemployment. It prevents them from putting their abilities and skills to constructive uses, and often forces them into illegal activities in order to survive. Ultimately, however, the most compelling arguments in favor of providing transgendered people with basic legal protections are those rooted in our common humanity. Transgender rights are simply human rights, based on the recognition that transgendered people are human beings deserving of common respect and dignity, regardless of their appearance or their choices about how to manage the transgender aspect of their lives. Just as gay, lesbian and bisexual people wish to be treated fairly and respectfully, and not discriminated against based upon whom they love or their consensual expression of sexuality, transgendered people seek the same levels of social safety and security and the same affirmation of our inherent equality.<sup>4</sup>

### **Problem Statement**

- The society has no respect for transgender, they get insulted whenever they go.
- They feel humiliated and torcher, everywhere they go.
- They do not have the fundamental right.
- Railway protection force (RPF) are the biggest barrier for their income as they feel.
- The staff of RPF sometimes take strong action against transgenders and sometimes the constables do not hesitate to hit them.
- Some corrupted staff of RPF also get monthly commission from transgender.
- When they use the men’s toilet, they are subjected to sexual harassmtent and sexual violence.

- Therefore, most transgender women prefer to use the ladies' toilet; however, they report that women get scared when they see a transgender person in the toilet and start abusing them.
- Fear of relationships or loss of relationships.

### **Objectives:**

- To understand gender, gender concepts and definitions.
- To Estimate the Occupational structure of Transgenders.
- To understand the life, freedom and dignity pains and pleaser of T.G.
- To develop an alternative source of earning.

### **Methodology**

For this research paper depend on both primary and secondary data. For this study have to adopted feminist methodology like, Observation, Personal- Interview, Case Study and Oral History methods. For the secondary data depends on books, journals, articles, newspaper, various reports and net searching. Personal interview has been conducted with the help of both open and close ended structured questionnaire. Data and literature have to also be collected from various secondary sources.

### **Review of Literature**

**Chakrapani.V et al (1999).** “**High-risk sexual practices among hijras in commercial sex work in Chennai**”, in this present study conducted in Tamil Nadu on the discrimination faced by hijras in sex work, in the Indian health-care system highlighted that the health care professionals do not know anything about them and do not treat them like other patients. They are often addressed in a disrespectful manner and the staff frequently uses male pronouns which they find very offensive. When the transgenders (called as Aravanis in Tamil Nadu) are reluctant to show their ano-rectal areas, they are subjected to abusive language from the examining physician or the assisting para medical staff. They are admitted to the male ward of the Sexually Transmitted Infections irrespective of their castration status or cross-dressing. Many of them are forced to wear male or ambiguous dress when they are in the male ward. They are also mocked and verbally abused by the co-patients in the ward. Some patients and or their attendants even sexually harass them and usually other patients and ward staff do not defend them in such situations.<sup>5</sup>

**Alphonse.M et al (2008)** “**Redefining social work standards in the context of globalization: lessons from India,**” the quat point stated that the postmodern theories and International Instruments also have added new perspectives in practice especially with the

marginalized groups in society, to bring out their grievances, experiences and world views. This study which explored one of the marginalized groups of society, i.e. that is the hijras, has made some efforts to bring out the experiences of hijras in their own words and understanding. The study has also provided a closer look at hijras who see themselves as a third gender. This articulation and language are clearly defying the binary constructs of the gender by the patriarchal society as male and female only. The concept of a third gender raises many questions with regard to the stereotyping of gender roles. In a society where the gender roles of male and female are strictly specified, hijras as human beings, find themselves trapped as female soul in a male body. In other words, there is a definite clash here between what nature or biology expresses and what society dictates through its rigid social constructs of gender.<sup>6</sup>

**International Bill on Gender Rights (IBGR) (1993).** “**International Conference on Transgender Law and Employment Policy (ICTLEP)**”, The International Bill on Gender Rights in its very first article enlists the civil right to define one’s own gender identity regardless of chromosomal sex, genitalia, assigned birth sex, or initial gender role and further, no individual shall be denied Human or Civil Rights by virtue of a self-defined gender identity which is not in accord with chromosomal sex, genitalia, assigned birth sex, or initial gender role and as a corollary to this, it adds the right to free expression of once self-defined gender identity. Given these two rights the IBGR also states the Right of Access to Gendered Space and Participation in Gendered Activity. It also elaborates that given the right to define once own gender identity, individuals should not be subject to psychiatric diagnosis or treatment solely on the basis of their gender identity or role.<sup>7</sup>

**Cheria.A et al (2004).** “**A human rights approach to Development: Resource book**”, the study reveals that a number of stories of violations of their civic and political rights by the police. The rape law which can protect a woman becomes toothless to protect when the same violation is done against hijras. Sexual favours, bribes, corruption etc are criminal situations perpetrated by the authorities of law and order too while they blame hijras as antisocial groups. It is important in this context to emphasize the need of gender sensitization among police force, not just about the rights of women alone, but also of the sexual minorities and transgenders. This is a serious aspect to consider when one talks of civil liberty of citizens. Hence, an understanding of the complexities of human life needs to evolve in the Indian Judiciary and legislation in recognizing the rights of hijras/transgenders as equal citizens of India.<sup>8</sup>

**D. Venkatrama et al (2015).** “A Study on Socio-Economic Issues of Third Genders in Tamil Nadu”, found that many MTF individuals who disclosed their gender identity at work were fired, demoted, pressured to quit, and subject to harassment by co-workers. If they remained on a job during a transition, they were pressured to have a rapid, complete, and convincing feminine presentation. They also found that MTF people lived full-time as women were vastly underemployed. Clements-Nolle, Marx, Guzman, and Katz (2001) found that FfMs had more education and a higher income than MTFs. Eighty-one percent of FfMs had obtained money in the past 6 months from part-or full-time employment, but only 40% of MTFs had obtained money that way. In Lombardi's study (1999), trans people who had a higher proportion of trans people and relatives among their close confidantes had fewer depressive symptoms than trans people with smaller proportions of trans people and relatives among their close confidantes. Lombardi compared these findings about the close confidantes of Trans people with results from the 1985.<sup>9</sup>

**Table-1**  
**Identification of Transgenders in Odisha**

SL. No	District	No. of T.Gs (SECC, 2011)	No. of T.Gs Identification	No. of T.Gs Rehabilitated	No. of T.G Skill Development
1	Angul	351	195	0	0
2	Balasore	281	281	0	0
3	Bargarh	31	31	17	0
4	Bhadrak	60	60	0	0
5	Balangir	438	438	438	0
6	Boudh	03	11	0	0
7	Cuttack	03	183	04	0
8	Deogarh	07	05	0	0
9	Dhenkanal	136	20	0	0
10	Gajapati	22	20	0	0
11	Ganjam	75	75	0	0
12	Jagatsinghpur	0	05	0	05
13	Jajpur	30	30	22	0
14	Jharasuguda	48	44	44	0
15	Kalahandi	96	96	0	0
16	Kandhamal	46	46	04	02
17	Kendrapara	0	0	0	0
18	Keonjhar	39	39	0	0
19	Khorda	362	362	0	0
20	Koraput	112	112	79	19
21	Malkangiri	56	43	05	0
22	Mayurbhanj	352	366	20	0
23	Nabarangpur	13	13	13	0
24	Nayagarh	37	36	0	0

25	Nuapada	35	38	21	0
26	Puri	25	25	0	0
27	Rayagada	182	182	30	35
28	Sambalpur	215	27	0	0
29	Sonepur	29	29	0	0
30	Sundargarh	52	52	47	0

**Table No-2**  
**Profile of Transgenders in Ganjam District**

S.L No.	Name of Transgenders	Age	Education	Occupation	Sex
1	Jyoti rani Kinner	27	+2 (Science), Diploma	Money Collect in Train, Dance, Jatraand Programme attend	Female
2	Ankita Kinner	27	10 <sup>th</sup>	Money Collect in train	Male
3	Sanjna Kinner	24	5 <sup>th</sup>	Money Collect in train	Male
4	Sonam Kinner	42	5 <sup>th</sup>	Money Collect in Tollgate	Female
5	Chabi Kinner	25	5 <sup>th</sup>	Money Collect in train	Male
6	Nandini Kinner	25	Nil	Money Collect in train	Female
7	Barsha Kinner	24	7 <sup>th</sup>	Money Collect in train	Female
8	Tulasi Kinner	24	5 <sup>th</sup>	Money Collect in train, Dance, Drama	Female
9	Rupali Kinner	22	8 <sup>th</sup>	Money Collect in train	Female
10	Kajal Kinner	32	5 <sup>th</sup>	Money Collect in train	Female
11	Jyoti Kinner	25	8 <sup>th</sup>	Money Collect in train	Female
12	Dhanesh Kinner	24	8 <sup>5h</sup>	Money Collect in train	Male
13	Alisa Kinner	24	Nil	Money Collect in train	Male
14	Minakhi Kinner	26	8 <sup>th</sup>	Money Collect in train	Female
15	Kalyani Kinner	18	5 <sup>th</sup>	Money Collect in train	Female
16	Sonali Kinner	24	5 <sup>th</sup>	Money Collect in train	Female
17	Nisa Kinner	25	Nil	Money Collect in train	Female
18	Sanjana Kinner	35	Nil	Money Collect in train	Female
19	Sunita Kinner	28	5 <sup>th</sup>	Money Collect in train	Female
20	Lipi Kinner	23	Nil	Money Collect in train	Female
21	Resma Kinner	21	5 <sup>th</sup>	Money Collect in train	Female
22	Arpita Kinner	23	5 <sup>th</sup>	Money Collect in Tollgate	Female
23	Sweety Kinner	32	+2	Private Company, Social NGO	Female
24	Khusi Kinner	20	10 <sup>th</sup> Pass	Money Collect in Tollgate	Male
25	Babi Kinner	22	Nil	Money Collect in train	Female
26	Beby Kinner	20	Nil	Dance, drama	Male
27	Anjali Kinner	35	5 <sup>th</sup>	Money Collect in train	Female
28	Rama Kinner	27	Nil	Money Collect in train	Female
29	Anita Kinner	35	5 <sup>th</sup>	Money Collect in Tollgate, Dance, Jatar	Female

30	Chinty Kinner	17	8 <sup>th</sup>	Money Collect in Train	Female
31	Tarini Kinner	19	+2 Cont. Rajadhani College, BBSR	Dance Teaching to Children	Female
32	Puja Kinner	45	7 <sup>th</sup>	Money Collect in Train	Female
33	Sandhya Kinner	23	6 <sup>th</sup>	Money Collect in Train	Female
34	Sunita Kinner	40	5 <sup>th</sup>	Money Collect in Train	Female
35	Sophia Kinner	19	+2 Arts	Office Job, Service	Female
36	Arati Kinner	18	5 <sup>th</sup>	Money Collect in Train	Female
37	Debika Kinner	22	9 <sup>th</sup>	Money Collect in Tollgate	Female
38	Soheen Kinner	28	+3	Service	Female
39	Bandana Kinner	25	8 <sup>th</sup>	Money Collect in Train	Female
40	Roji Kinner	21	10 <sup>th</sup>	Money Collect in Train	Female
41	Lipi Kinner	33	6 <sup>th</sup>	Money Collect in Train	Female
42	Jaya Kinner	19	7 <sup>th</sup>	Money Collect in Train	Male
43	Sofia Kinner	23	P.G (Sanskrutika Mohabidyala, Odisi Nrutya)	P.G (Sanskrutika Mohabidyalya, Odisi Nrutya)	Female
44	Sonu Kinner	22	10 <sup>th</sup>	Money Collect in Train, Dance	Male
45	Sona Kinner	26	10 <sup>th</sup>	Money Collect in Tollgate	Female
46	Pinki Kinner	17	10 <sup>th</sup>	Sex Work	Female
47	Puja Kinner	28	5 <sup>th</sup>	Money Collect in Tollgate	Female
48	Jaya Kinner	25	5 <sup>th</sup>	Money Collect in Tollgate	Female
49	Sonali Kinner	27	10 <sup>th</sup> Pass	Money Collect in Train	Female
50	Minati Kinner	38	7 <sup>th</sup>	NGO work, (Biswa Jibana Seba Sangha)	Female

### Result and Discussion

The term transgender's or Transgender person/people/population 'used in this document is being used as an umbrella term to include all individuals who do not conform to rigid, binary gender constructions, and who express or present a departure from social and culturally prevalent stereotypical gender roles. It refers to all gender variant people and describes a wide range of identities and experiences including but not limited to: pre-operative, post-operative and non-operative transsexual people (who strongly identify with the gender opposite to their biological sex); male and female cross-dressers; and men and women regardless of sexual orientation, whose appearance or characteristics are perceived to be gender-atypical. A male-to-female transgender person is referred to as 'transgender



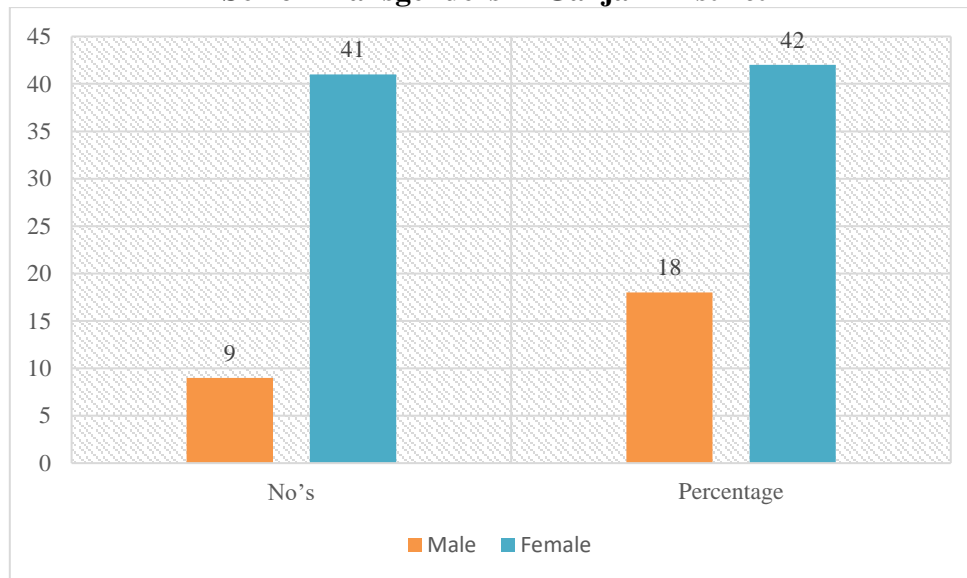
woman' and a female-to-male transgender person, as 'transgender man'. The below table presents that age, occupation and educational status of Transgenders life.

**Table-3**  
**Sex of Transgenders in Ganjam District**

Sex Group	No's	Percentage
Male	9	18
Female	41	42
Total	47	100

Our respondent were mostly Female Transgenders constituting 42 percentage and 18 percentage were Male Transgenders in as respondent of Transgenders.

**Figure No-1**  
**Sex of Transgenders in Ganjam District**



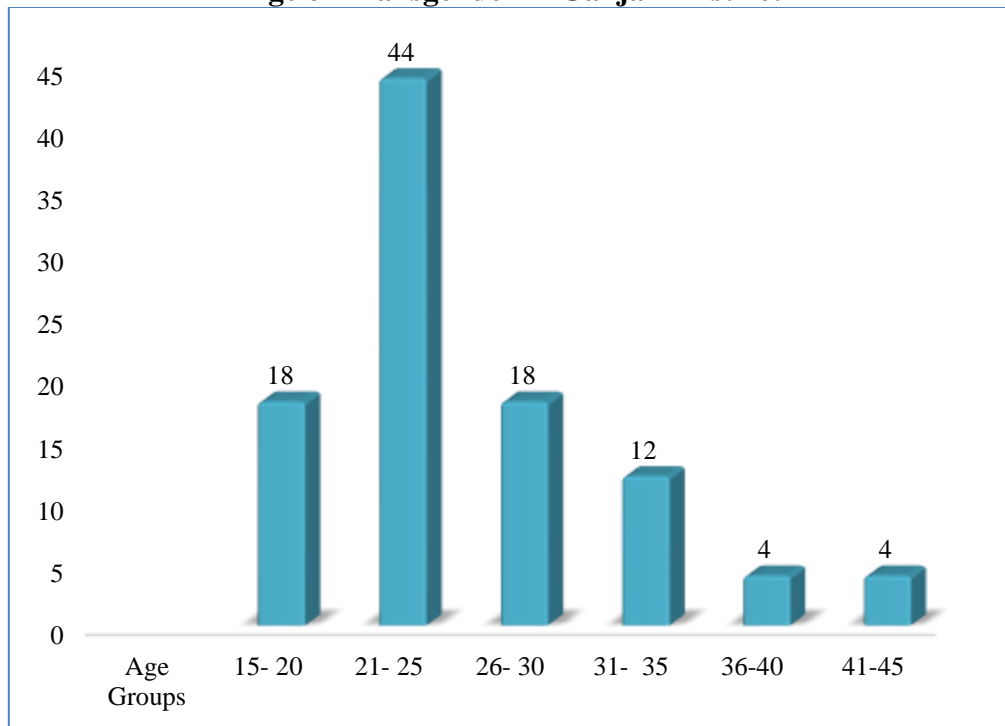
**Table-4**  
**Age of Transgender in Ganjam District**

Age Groups	No's	Percentage
15- 20	9	18
21- 25	22	44
26- 30	9	18
31-35	6	12
36-40	2	4
41-45	2	4
Total	50	100

Our respondent universe sample size 44 percentage respondent attained is 50. Maximum no of Age of Transgenders within 21-25 years of age constitutes 44 percentages.

Only 18 percentages Transgenders were found between 15-20 and 26 -30 years, 31-35 years of age group and only constitute 12 percentage were found, similar percentage 36-40 and 41-45 we and 4 percentage are Transgenders. Figure:2 shows that more than 44 percentage of transgenders comes under 21 to 25 age limit rest of them by minimum 4 percentage transgenders comes under 36 to 45 age limits, the study revealed that very young people more than become a transgender community in the modern generation.

**Figure No-2**  
**Age of Transgender in Ganjam District**



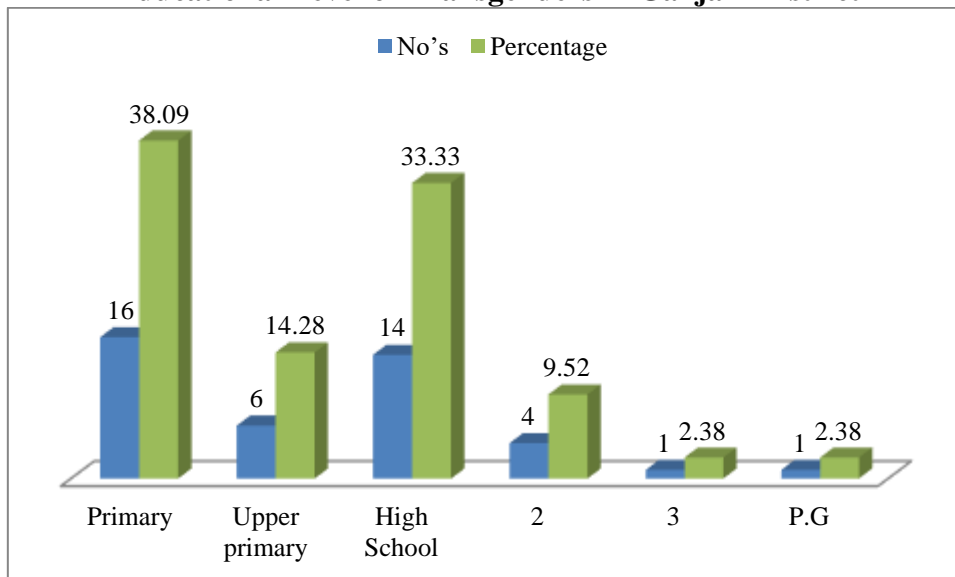
**Table No-5**  
**Educational Level of Transgenders in Ganjam District**

Literacy Level	No's	Percentage
Primary	16	38.09
Upper primary	6	14.28
High School	14	33.33
+2	4	9.52
+3	1	2.38
P.G	1	2.38
Total	42	100

Our respondent were mostly studied up to level primary coustiduly 38.09 percentage of the total sample, 14.28 percentage studied up to upper primary level, High school level 33.33 percentages studied,+2 level 09.52 percentage are Transgenders studied up to +3 and P.G level 2.38 percentage. The figure 3 shows that 38.09 percent of the transgender's student going to primary education and 14.28 percent transgender's student going to the upper-

primary very low-level student of transgenders going to +3 and post-graduation study so the beginning is well starting by the transgender's family in this modern era.

**Figure No-3**  
**Educational Level of Transgenders in Ganjam District**

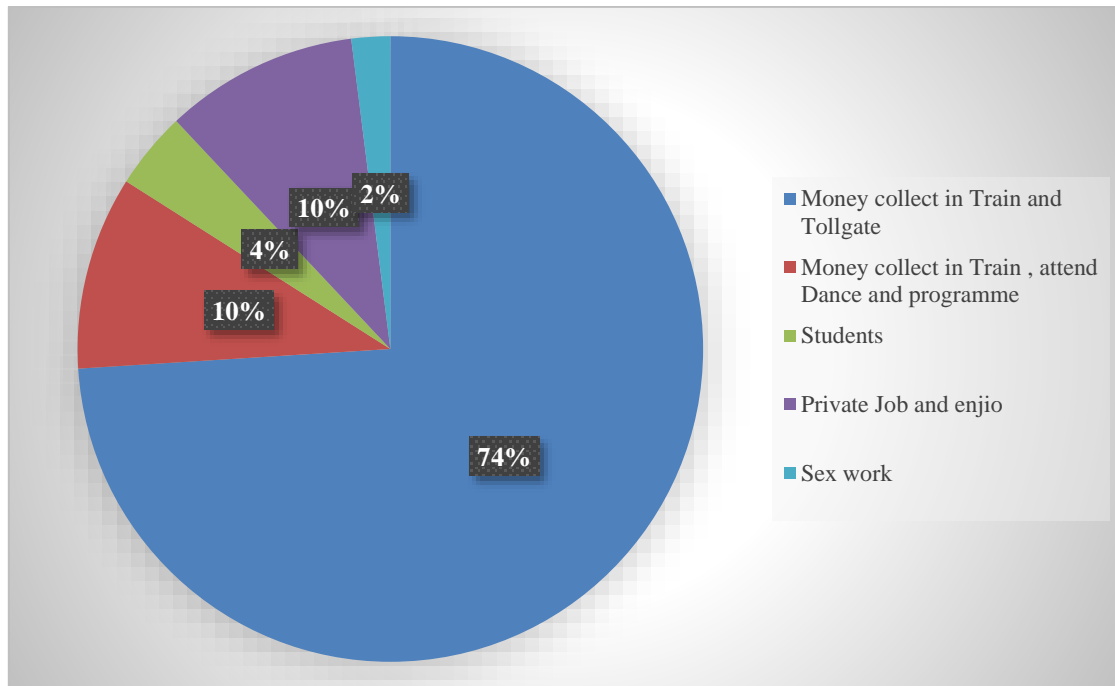


**Table no-6**  
**Occupational Structure of Transgenders in Ganjam District**

Type of Work	No's	Percentage
Money collect in Train and Tollgate	37	74
Money collect in Train, attend Dance and Programme	5	10
Students	2	4
Private Job and NGO	5	10
Sex work	1	2
Total	50	100

Table-06 shows the occupational status of respondent, Transgender were mostly busy in Money collect in Train and Tollgate 74 percentage of the total sample. Only 10 percentage were Money collect in Train, attend dance, programme and private Job or NGO. (Non-Governmental Organisation). The transgender's most working place is the train, bus stand, public market place and door to door has visited to clapping to beg money. Figure: 4 shows that 74 percent of money collection from the train and 10 percentage were Money collect in Train, attend dance, programme and private Job or NGO and Each 4 percent of money collection from programme and students. More collection money came from the travelling train and only 2 percentage Transgender Sex work.

**Figure no-4**  
**Occupational Structure of Transgenders in Ganjam District**



### **Conclusion**

In my pilot study, after interacting with many transgender people, we came to know their various problems they are facing in their daily life is really a strong point to consider. They are also a part of our society and they also have the rights to live their life with respect and dignity. Society and Government should settle their problems and take corrective actions to establish them by with providing them a respectable source of income. As widows, old age persons get the compensating amount, so T.G deserves to get some sympathetic compensation from government. I have taken this empirical study on “Transgender in Odisha” will Our respondent give like light on their life will from Odisha.

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