

## TRANSGENDER- THE THIRD GENDER

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The concreteness of gender inequality in India is indubitable complicated and varied, because it prevails in every terrain like education, health, income, employability, cultural issues, social affair, economic matters etc. The existence of gender inequality amidst every sector and phase averts the advancement of Indian economy from remodeling the lives of Indian people. With an expanding affair in India, one of the major social affairs concerning within the country is the identity of transgender. Over a decade in India, the issue involving the identity of transgender and their rights has been a matter of quest in both social and cultural context where gender equality still remains an objectionable factor towards the advancement of society because gender stratification continues to exist in every circle of life as one of the barricades prevailing within the social framework of India. This controversy of transgender is still in a dispute and uncertain debate even after the Indian Supreme Court's recognition of them as a third gender people. In this paper I express my views on this prevailing issue of transgender in defining their Socio – cultural exclusion and inclusion problems and development process in the society along with the origin from where the roots lay, what are the Judicial roles carried forward in ascertaining them their rights.

Even as the LGBT community has seen a green flag in the social and juridical evolution, transgender people continue to face inescapable prejudice in abounding areas of life, counting work, school, housing, and public accumulations. While the clarity of transgender people is booming in prominent civilization and daily life, they still face relentless discrimination, stigma and methodical unfairness. Elimination takes effect at contrasting heights in the societal space.

In the Indian background communities are marginalized on the footing of caste, gender (male, female and other), culture, region, religion and so on and so forth. The mechanism of marginalization or communal boycott is to methodically retain humans and communities against the wherewithal's, opportunities and their rights. As a consequence of this the individuals and communities are restrained from socio, political, economic and cultural exercises. Technically a

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larger part of the Indian people is kept elsewhere from the productions by cause of diverse schemes of social exclusion.

One such elimination is exclusion of the TRANSGENDER communities crosswise the world as well as in our country India. They have been prone to mockery and civil repudiation and at the same time they are exposed to violence. Transgender people face shocking and staggering levels of discrimination and brutality.

Recognizing the heels of last year's achievements for equality in marriage, bills were popularized in approximately two dozen states that have abbreviated LGBT people's primitive rights—and sadly, majority of these endeavors specifically targeted the transgender community, which already faces significant discrimination. The bulkiest concluded analysis of transgender people established that almost half of all respondents—47 percent—had faced bigotry in hiring, promotion, or retaining the jobs, and 78 percent experienced at least one form of molestation or mistreatment at work in pursuance of their gender identity. Transgender people are individuals whose genders contradict from the genders they were accredited at birth.

A person transcending gender may have two aspects to the variation: the person's gender identity—a feeling of being “born in the wrong body”—and the person's gender expression—dress or behavior not typically associated with the genetic gender. Some transgender people undergo gender reassignment surgery, while others don't seek surgery or don't have that option. People should be protected based on both the gender they identify with and the way they express their gender.

The term transgender is intensely rooted in Indian history and has been an umbrella term. The problems faced by the transgender are more of a psychological problem rather than a social stigma. They are still not acknowledged and accepted in the society and encompass the crowd that does not qualify into a binary conception of gender identity or expression. It is a group with divergent characters and expressions, which actually is in variation from stereotypical gender norms. Some of these transgender people choose to customize their bodies to varying degrees, whether through surgeries, or hormone therapies, while others choose to live without them and continue with biological gender with which they have been assigned. There are multiple ways in which the society can contribute to make this third-gender live a dignified life like, respecting an

individual's identity and self-label, not making assumptions and not dividing people into categories. Because of this society's perception about the male and female gender roles, people usually have a very tough time understanding those who do not conform to the gender norms, which have already been set up. The Indian Supreme Court has acknowledged transgender people as the third gender by an amendment of The Indian constitution, which has created a special pulse over the nation. By the virtue of this amendment the third gender community will have their scheduled quota in job and educational institutions and they will be capable of selecting their sex as a third gender. This moderation is a powerful mechanism towards eradicating the discrimination that these people have to suffer in general, which is not only inhuman but is against humanity as well. Transgender people spend and lead their life by dancing and singing and certain reports suggest that some of them earn their livelihood by begging or prostitution, which is neither prestigious nor hygienic for their secured living. In reality, neither they are treated as members of mainstream society, nor are they given general honor as a common human being. The worst part of their identity is despite knowing that neither these people are male nor female, society requires them to select between the identity of a male or a female.

As per latest census, there are more than 2 million of transgender people in India and 95% of them are leading a life that is not worth living. However, the ancient India situation was not like this, instead people were respected unworthy of their genders or classes. . India is not the only country that has conferred social status to this cross-dressed community. Before India, Nepal and Bangladesh have sanctioned and declared the human rights of these people legitimately. Justice KS Radhakrishnan has announced in his verdict that these people are Indian Citizens too, and they are eligible to relish equal opportunity like other members of the Indian society. He has clearly mentioned that this recognition is an affair of human rights and should be accepted nationwide uncontested. However, the imposition of this third gender law is a victory of humankind and it is a step towards an undisputed impartiality of society.